

॥ Śrī Hariḥ ॥ 1413

All is God



Swami Ramsukhdas

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Foreword

The present book is the combination of two Hindi books 'Vāsudevaḥ Sarvam' and 'Tū-Hī-Tū'. In this book emphasis has been laid on the Lord's declaration in the Gītā "All is God." This declaration is one of the best means for God-realization. The Lord also declares that he who realizes "All is God"—such an exalted soul is very rare indeed.

We are sure this book will prove extremely useful to the aspirants who want to realize God. Aspirants are requested to reflect upon these discourses and translate them into practice by accepting the truth that all is God.

It will be a matter of great satisfaction, if this publication leads the aspirants to realize the fact "All is God."

—Publisher



Contents

Topic	Page No.
1. All is God.....	1
2. Realization of the Attained Reality.....	6
3. A Matter of Everybody's Experience.....	16
4. Ego and How to Eliminate It.....	25
5. Importance of the Objective.....	36
6. Who is an Aspirant (Sādhaka)?.....	43
7. How to Remove the Fickleness of Mind?.....	57
8. How to Avoid the Fear of Death?.....	63
9. The Cause of Conflict.....	70
10. Thou and Thou Alone.....	75
11. God can be attained assuredly today !.....	108



॥ Śrī Hariḥ ॥

All is God **‘Vāsudevaḥ Sarvam’**

In the Bhagavadgītā, Almighty God has made a very remarkable statement :

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

(7/19)

After so many births, acquiring the last (human)* form, the one who realizes “All is God”; such a knower (Jñānavān) who surrenders to Me, surely such an exalted soul is rare.

Knowledge is not born out of practice, but it is a means to understand the reality as it is and that is true knowledge. Vāsudeva i.e., God is all (Sarvam); everything is God. This recognition is verily true knowledge. It is not a newly made knowledge, but is the realisation of the intrinsic nature of things. So

* The human body is the last of so many births. After this, should a person prepare for rebirth, that would occur but not otherwise. Birth takes place only by attachment to the world and if there is no fondness for it, there is no reason for birth. The Gītā says : ‘कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु’ (13/21), ‘Attachment of the spirit (self) to the modes is the cause of its birth, in good and evil wombs.’

through, the very words of God, We know that He is everything (all), such a declaration is a matter of deep satisfaction and rejoicing for us. This is higher than any other knowledge and there is no knowledge beyond this. One may study all the scriptures (Śāstras), Vedas and Purāṇas, but ultimately, the basic conclusion prevails that God is everything and this is nothing but the truth.

In this world, apparently, people do not disclose their possessions—riches, property, fine arts etc., but God in simple words has expounded to us, the innermost secret of the hearts of great souls, that everything is God. God could not have been more kind to us than that!

The world as seen around us, in whatever form, whether trees, mountains, stones or men, animals and birds, is God's manifestation. It is in place of God that we see the world. From outside, whatever the form and view, we see of the world is but a cover which is ever-changing and destructible; while within, there is the actual essence of God, which is immutable and eternal. Mistakenly, we notice the outer shell of a body, but do not seek what is within. That is why the Almighty says : 'ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्' (Gītā 18/55), "After realising my quintessence (Tattva), man immediately merges into Me." What is this knowing of the essence (Tattva)? Just as in cotton clothes, the basic material is cotton; in earthenware, it is earth; in iron arms, it is iron and in gold ornaments

the base is gold, similarly in this world, the basic essence of everything is God. Knowing this, is knowing of the essence or to realize it.*

There are various kinds of gold ornaments; some are worn round the neck, some on the hands, and some others in the ears and on the nose etc. These are of different forms and names with distinct uses and of varying weights and values. While these ornaments are dissimilar, yet the elemental gold is the same. To understand this, is to recognise the basic essence (Tattva). Similarly, in this world, men, animals, birds, trees, mountains, stones, bricks, sand, lime, earth etc., are of diverse kinds, yet what resides intrinsically within, has no form and that formless essence, is God.

Just as ornaments may undergo change and alteration, yet there would be none in their gold content. The world also undergoes continuous change, but what is immutable is the Supreme Reality which ever and always, remains changeless. The Lord says: 'विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति' (Gītā 13/27), "If one discerns in the perishable things, a non-destructive essence, then the seer sees right." So from a basic point

* In ornaments, the importance is that of gold and not of ornaments, therefore it is said to be real (from the gross point of view) when compared with the ornaments. In reality, even gold has no independent entity, only the sole divine essence has independent existence and for diverting attention to the divine essence, we refer to cotton, iron, gold etc., as real.

of view, even if the clothes are destroyed, yet the cotton rudiment remains, where the earthen pots are broken, the basic earth endures, similarly iron and gold stay, when arms and ornaments are broken up. And so if the whole world were destroyed, the divine essence could not be annihilated. It is in this light, that one has to look at the eternal and immutable essence, recognise it as such and accord it due importance.

Just as we say that “this is a substance,” In it ‘the substance’ ever undergoes changes while ‘Is’ is the unchanging divine essence (Supreme Reality). In this world, there are many places, times, works, things and people but ‘Is’ the only one constant essence that abides in all of them equally. An aspirant’s (Sādhaka’s) sight must be set at that divine element ‘Is’.* What exists is substantive and is ever and always attained to all. Nobody could have ever held the world in the past, present or future. We err in believing that the body-world is ‘Is’ (attained), which is not correct. The body did not exist in the past—this is the experience of all, that it shall not last for ever, that the body gets ravaged every moment; it is also everyone’s experience. We must attach importance to this fact.

* समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

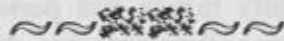
(Gītā 13/27)

“One who sees God in all the perishable creation as non-perishable, and abiding equally, sees the reality”.

From the point of view of devotees, there is only one God, Who appears to us in different forms. If we are hungry, He appears in the shape of food; when we are thirsty, He comes to sight as water; if we are sick, then He becomes visible as medicines and for other pleasures, He manifests in the appropriate form. Should we feel hot, He appears as shade; should it be cold, He visualises as clothes. In effect, God reveals Himself to us in different forms, but when we enjoy these forms of God, and derive pleasure out of them then God appears as misery and hell.

Question : Why does God appear as food, water and other perishable things ?

Answer : Because, we accept our bodies as the self and feel the need for material objects. As we desire these things, God manifests Himself in the same form. As we think in terms of unreality, God responds in the same way to us. The Gītā says : ‘ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्’ (4/11); “In the way, man approaches Me, so do I answer accordingly.” As a child wants toys, his mother spends money and brings him the toys; so does the merciful God appear in the same form and meet our desires. If we were not to seek such pleasures, why should God have to appear thus to satisfy our senses and assume unnatural forms?



Realization of the Attained Reality

There is something that can be seen, while another not. A seen thing is 'illusion' (Pratīti)* and an unseen thing 'gained' (Prāpta). The seen things are called inert (Jaḍa), (Prakṛti) which is described as unreal while gained (Prāpta) are called sentient (Cetana), (Soul) which is referred to as true (real) form (Sat-Svarūpa). The Gītā says : 'प्रकृतिं पुरुषं चैव विद्वन्नादी उभावपि' (Gītā 13/19); "Prakṛti (Nature) and Puruṣa (Soul), both are beginningless." The illusion has no independent existence, while the gained has existence. Gītā says : 'नास्तौ विद्यते भावो नाभावो विद्यते सतः' (2/16); "The unreal has no existence and the real never ceases to be".

The inert (Jaḍa) and the sentient (Cetana)—are mutually of opposite nature. The inert keeps changing continuously and does not stay still for even a moment, while the sentient (Cetana) is permanently immutable

* Pratīti has two aspects, illusion (Pratīti) and the appearance or radiance (Bhāna). The former is subject to the senses, while the latter relates to the inner sense. The former is coarse and the latter subtle. Worldly things and persons etc., are illusive while the senses and ego reflect radiance. It means that radiance comes in between illusion and Self-Realization. The knower of 'Bhāna' is the Self (Soul).

and still. Just as there is no co-existence between a day and a night, likewise there can be no mutual conjunction of the inert and the sentient. But the Gītā says that all living beings arise from the combination of the inert and the sentient.* The result is that “the sentient assumes its union with the inert element, but this is merely an assumption of the sentient and it is not reality.” ‘जीवभूतां महाबाहो ययेदं धार्यते जगत्’ (Gītā 7/5), ‘O mighty armed, it is My higher (sentient) nature—the embodied soul, by which this universe is sustained.’ and ‘मनः षष्ठानिन्द्रियाणि प्रकृतिस्थानि कर्षति’ (Gītā 15/7), ‘The embodied soul attracts to itself the five senses with the mind for the sixth, which are abiding in nature.’ The giving up of the assumed combination, is also the responsibility of the sentient, as it has assumed its affinity for the inert.

When the sentient element accepts its relation with the inert, then out of this presumed link, the ego arises. This ego, by itself, does neither exist in the inert nor in the sentient element, but arises only because of the assumption of the relation of these two elements. This ego is the root cause of the bondage of humanity; from this arise mineness and desire etc., and other faults.

* यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् । क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥

(Gītā 13/26)

“Whatever being is born, moving or unmoving, know it as emanated from union of the body and the soul.”

For the elimination of ego, an aspirant, from the worldly view-point, should concede that the “world has no independence” or from a divine point of view, he should accept that “Everything is God.”*

In Śrīmadbhāgavata, the Lord takes the worldly view and says:

किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत्।
वाचोदितं तदनृतं मनसा ध्यातमेव च॥

(11/28/4)

“All the things in the world can be referred to by voice, and conceived mentally, therefore these are all unreal. When there is nothing like duality, then how to differentiate between right and wrong?”

Further from the Almighty’s standpoint, it has been said :

मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः।
अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा॥

(11/13/24)

“Through the mind, voice and other senses†,

* An aspirant with liking for knowledge (Jñāna) believes, “All this is non-existent”, while an aspirant (Sādhaka) attracted by devotion (Bhakti) believes, “Everything is God”. Despite different tastes, the result is the same. Both realize that there is nothing besides God.

† Here, ‘Manasā’ means the mind, ‘Vacasā’ refers to all organs of action and ‘Dṛṣṭyā’ refers to all senses.

whatever is perceived, all that is Me and beyond Me there is nothing else—you should quickly understand viz., accept this doctrine.”

You can gain that which has an existence, the world does not stand still even for a moment, so how can it be grasped? The sentient grasps the sentient element. The soul, in itself is sentient (Cetana); and it has its relationship with the sentient, divine essence, not with the inert part. But when it assumes its relationship with the insentient, then through its body, senses, mind and intelligence, it gets attached to the insentient element. By doing so, it turns away from the Supreme Reality (God) and is dominated by the bodily (inert) aspect. To remove this domination of the inert; an aspirant must determinedly assert that whatever appears does not really exist.* With this acceptance, one's relationship with the inert (bodily) element would be renounced and he would realize that “Everything is God”†. In effect, he would not be captured by inertness and would instead link with God.

* देखिअ सुनिअ गुनिअ मन माहीं । मोह मूल परमारथु नाहीं ॥

(Mānasa 2/ 91/4)

“All material things that are seen, heard or thought of, appear to exist out of ignorance, but “are not real.”

† जड़ चेतन जग जीव जत सकल राममय जानि ।

(Mānasa 1/ 7C)

“Whatever beings, sentient and inert exist in the world, are all the manifestations of Lord Rāma.”

A man's sight may be attracted by ornaments, by the name, form, shape, weight, price or use, then in that view, the importance of gold is not primary. Similarly, when one looks on at the world, in such terms, then he is distracted away from God. If he firmly believes that "The world is everchanging", then for him, the independent existence of the world would cease and he would realize "Everything is God". It means that to him the world would cease to exist and only God would pervade: 'वासुदेवः सर्वम्' (Gītā 7/19); and that is what is reality.

Just as an expert who deals in gold knows both gold and ornaments, so does a God-Realized soul know well the eternal God (Who is attained) and the non-existence of the world as well. The Gītā says :

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

(2/16)

"That which is unreal (Asat), cannot exist and that which is real (Sat) cannot cease to be. The seers have perceived the reality of the two."

The unreal has two parts—body and the world. To dedicate the body to the service of the world, is 'Karmayoga' and to seek pleasure from the world is 'Janmamaraṇayoga'—life and death Yoga. The real also has two aspects—the Soul (Ātmā) and God

(Paramātmā). To vest the soul within its self, is the Yoga of Knowledge (Jñānayoga) and to surrender oneself to God, is the Yoga of Devotion (Bhaktiyoga). With the fulfilment of anyone of these three Yogas, the professed ego is destroyed.

The illusion is action-oriented, while the divine essence is acquired and is independent of action. Therefore, The realization of the divine essence is not subject to practice, in other words for its realization, the body, senses, the mind and intelligence are not involved or necessary even in the least. Their use is only for the world and not for the self.

Practice may effect a change in a state or builds up a new condition. The transcendental Entity is not realized by practice but by non-practice. Non-practice means doing nothing. Action comes into play through its contact with Nature (Prakṛti). Without nature's involvement, the sentient (Cetana) can do nothing, no act is possible, so how can it be responsible for any activity? The sentient has no doership at all, then how will an action be performed by it? When there is no writer, how can the act of writing be accomplished? The sentient element under the influence of ego can assume itself as doer. As the Gītā says : 'अहङ्कार विमूढात्मा कर्ताहमिति मन्यते' (3/27), "Though all actions are the result of Nature (Prakṛti), yet a person being deluded by ego looks upon itself as a doer". In truth, "He is neither a

doer nor an enjoyer" 'न करोति न लिप्यते' (Gītā 13/31). Therefore, it is sheer ignorance to give importance to action and material, to realize the essence. The use of action and the gross material (Padārtha) is for the world only. For the good of one's self, it is always advisable to remain detached from them and to remain calm.

The essential element cannot be realized through the gross material, but on the contrary through its renunciation. The reason is, that dependance on the material creates bondage : 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु' (Gītā 13/21)," The union of the Puruṣa and the Prakṛti is the cause of birth, in good or bad species." Without taking advantage and help of the gross, one cannot practise. How can one renounce something on which one is dependent? Its importance would increase. Therefore, to assume that the essential element is subject to action (of practice) leads to one great harm, that anything that leads to bondage, could lead to the belief that it is useful in acquiring divine knowledge and so the striver feels its importance. Therefore by practice the bondage or dependence on the gross material, ensures its safety, which is difficult eventually to discard. It does not really matter, whether the fetters are made of gold or iron, these are both shackles, with the only difference that giving up the iron-fetters may be easier than those of gold, which would be difficult, as gold has its own importance, to a man's mind.

For self, (Svarūpa), on one hand there is the illusive world (Pratīti) and on the other hand there is God (Prāpta). To face the former is to seek bondage and to have an inclination to God means salvation. From a realistic point of view, there has never been a deficiency of salvation (Mukti), nor there is, and there will never be. Not recognising the existence of God, but that of the gross material (Pratīti) is bondage; while not acknowledging the importance of the latter and yielding to the supermacy of God, is salvation. Therefore, bondage and salvation are merely assumed, in the self there is neither bondage nor salvation.

Questions : Why is God, Who is attained, not seen and why is the world, which is an illusion, seen?

Answer : The main foundation of a body is its bony skeleton, which is not exposed to view. The skin covers everything and is visible, yet is not the main support. What is strong is not seen and what we can notice, has no strength. Similarly God is the foundation of the world, but He cannot be seen, yet the whole world is seen. Thus, what is real cannot be seen and what is seen is not real.

The bones supposedly are derived from the father's fragment and skin is from the mother's.*

* अस्थि स्त्रायुश्च मज्जा च जानीमः पितृतो गुणाः।

त्वद्भांसं शोणितं चेति मातृजान्यपि शुश्रुम॥

(Mahā. Śānti. 305/5-6)

Though a body is the offspring of a father and a mother, we can never see them in the body. So the world originates from the union of God and Nature (Prakṛti),* but in the world neither Nature nor God, is seen but only the evolute of Nature is seen.

The upper part of a body, from the throat and above is called the superior part (Uttamāṅga), because the ears, skin, eyes, nose and tongue, the five senses are situated there. In these, the mouth is most important, because the sense of taste (Jñānendriya) and voice (tongue) (Karmendriya) are both stationed in it. No other parts of body have two senses based together. Bones can also be seen in the mouth in the form of teeth. So in this world, liberated persons and great philosophers should be considered important like a mouth. Normally the mouth remains shut, but it opens with special joy and we can also see the

“The bones, nerves, and marrow come from the father's side, while the skin, muscles and blood are inherited from a mother, so I have heard.”

* मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
 संभवः सर्वभूतानां ततो भवति भारत ॥
 सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
 तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

(Gītā 14/3-4)

“Of all the bodies that take birth from different wombs, this Prakṛti (Nature) is the mother, while I am the seed—giving Father.”

teeth. Similarly, on the approach of an inquisitive person, exalted souls are specially pleased and the godly essence (Supreme Reality) becomes known and visible :—

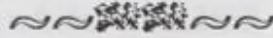
‘ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत।’

(Śrīmadbhā. 10/13/3)

‘गूढं तत्त्वं न साधु दुरावर्हि । आरत अधिकारी जहँ पावर्हि ॥’

(Mānasa 1/110/1)

“Just as a calf appears before a cow, the latter’s udders get filled with milk, so in the presence of a seeker a great soul’s compassion swells up and the seeker can draw as much knowledge as his capacity permits.”



A Matter of Everybody's Experience

For acquiring something, one is production and the other is an investigation. The worldly things are produced, while the divine element is to be explored. For something that does not exist already, it requires production and it would take longer to acquire, as experiments and efforts would be necessary. But if a thing is already existent, its acquisition is immediate and axiomatic. It can be picked up straightway and no experiments are required, one has only to be inclined to it. As soon as one is inclined, the Divinity is attained. In the Gītā it is said :

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

(13/31)

“The self, being without beginning and without attributes, is imperishable Paramātmā (Supreme Soul), though dwelling in the body, it neither acts nor is tainted.”

This means that the self has not to be free from doership and taint but non-doership and untaint are natural in it. Even after dwelling in the body, this element (the self) is neither a doer nor an enjoyer. When it sees itself in a body and acknowledges its residence there, even

then, in reality it is not present in that body. As the sun has no conjunction with the darkest night (Amāvasyā), likewise the sentient element can not combine with the inert matter. In reality, the union of the sentient with the insentient is only an assumption of the sentient. The sense of doership or enjoyership is only an assumption. The moment this assumption is lost, the Reality is attained. To give up this notion, one does not have to perform an action, but it needs thought (assumption) and discrimination.

Whatever experience one may have due to action, is not of the Divine element, because anything which is acquired by action will be destroyed. The ever existent Reality is attained (realized) by being detached from action. By action and practice, knowledge of the Divine element cannot be obtained, by these, a new state may be created. As for example, if one wishes to walk on a rope, one must practise it, otherwise one would fall. Secondly, by practice one would succeed only after superseding the previous state. In the Yogadarśana it is said : 'तत्र स्थितौ यत्रोऽभ्यासः' (1/13); "To achieve steadiness, continuous efforts are necessary and that is what is called practice".

So by a new effort, one would wipe out the previous effort and when we discard the second step, we could reach the third stage. In effect, when we discard our knowledge, only then we need practice, otherwise what is the need of practice?

Everybody experiences that there is no year, month, day, hour, minute and second, in which there is no change or impairment in a body. But the sentient element (Cetana) does not suffer any change or deterioration, in any year, month, day, hour, minute or second. In other words, the sentient ever remains the same. People are well aware of the permanency of the sentient element (Cetana) in them, when they say, "I am like this today and 'I' was like that in my youth when I used to study." In saying so, it is established that the body, its action and state have undergone change, though the basic 'I' has not changed, 'I' is the same. The changes in the body are apparent and perceived by all, but there cannot be any changes discernible or recognisable by anybody in the self or soul. A living being, in order to face the fruits of past actions (Karma), takes 84 lac births and goes to hell or heaven. It proves that the self (Soul) passes through 84 lac forms of lives, hell and heaven etc., but it remains the same. The soul remains the same and that is how it takes many births and enters various worlds. God has, therefore, directed attention away from the impermanent material and actions, to the eternal Divine essence. In the Gītā it is said :

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥

(2/12)

"It is not that I was not existent at any time

(meaning I was always there), but also it is not that you were not there, or were the kings not there, in the past; nor is it that all of us would not be existent again in the future."

It means, that 'I' in the Kṛṣṇa form, 'You' in the Arjuna form and these kings in those forms were not there from the beginning and would not be there again, but from the Divine view, we (the self) were there before and would be in the future also. Taking the bodies, I, you and the kings are three, but as far as Divinity (the self) is concerned, they are all one.

This view relates to the soul, but not to the body. In the Gītā it is said :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

(2/22)

"Just as a person casts off his old clothes, puts on new ones, likewise the soul discards the old bodies and enters into new ones."

There may be different clothes, but the wearer is only one. By giving up old clothes, one does not die, nor by wearing new ones, does one get born. It means that death and the birth are of the body and not of the soul (self).

One (the self) who experiences various joys and sorrows through many births, does not get attached to

anybody nor is it otherwise involved. Should it get attached to or be caught, then who would experience the 84 lac births? It is a clear experience of all, that we (the self) do not stay in a particular state either of awakening or dreaming or semi-consciousness or fainting or super-consciousness (Samādhi). It means, that the self is distinct from all these states and he is the knower of all conditions, circumstances and activities and their unity and separation. If the self were ever to get attached to any mental state, then how would he experience his separate identity? But when he (the self) passes on from one state to another, he feels his distinct individuality. The soul, is independent of all conditions, circumstances, actions and matters. One must therefore, respect one's realization and give it due importance and recognition. One does not have to learn this and learning is not going to help, as it might lead to vanity. To feel independent of such circumstances, and be different from them is true knowledge; while getting attached to them, is absence of knowledge or it is ignorance.

In the self, there is neither doership nor taint. It is a matter of common experience, that man sometimes does one thing and at another time he does something different. Sometimes he is attached to one thing and sometimes to the other. But doership and attachment (taint) do not stay permanently in people, but keep on changing. Whatever one does, has a conclusive end.

Should he be attached to something, it may get detached from him. As with food initially, one may find it appealing, as he goes on eating, his interest wanes and in the end, food becomes distasteful to him. Similarly, doership and attachment are not sustained permanently, but the self ever remains the same. With the self, non-doership and non-attachment are natural. When man acts, even then the self remains the same and also if he is a non-doer, the self remains the same. If he gets tainted, the self remains the same. If he does not get tainted, the self remains the same. Sometimes we sit, we sleep and go somewhere or do not go anywhere; sometimes we meet people and act separately, the activities are diverse. But the self is the same and is proved by our discrimination. So in it where is the need for action?

It means that the Divine essence is natural and in its achievement, there is no need for action or effort. It exists fully in every place, time, action, thing, person, state, incident and circumstance etc. The place, time etc., undergo modifications, but the Divine essence remains the same unchanged without undergoing any modification. When an aspirant (Sādhaka) loses his identity and individuality, then the Divine essence persists and prevails and it is realized.

The essence is eternal, without beginning and end, and is self-evident. As it exists, it has to be known and recognised, as such. After knowing it thus, it

stays unchanged, as such. It means that after self-realization an enlightened soul does not feel, that for long he remained ignorant and then he became wise and that his ignorance was wiped out and he realised the reality.

Dissociation from the world and the realization of God are natural. We have to be dissociated from that from which we are dissociated and we have to attain Him, Who is ever attained. In truth, there is neither abandonment (dissociation) nor acquisition (attainment). After Self-realization there is neither dissociation nor attainment, but the assumption of dissociation and attainment dissolves and the essence stays untouched as before.* Similarly in reality, there is neither knowledge nor ignorance. Until now, there has never been any one wise, nor is, nor can be, as knowledge has no individuality. Thus wisdom and the wise, ignorance and the ignorant, both exist in the view of the ignorant only. Therefore the concept of an aspirant is merely assumed, while a perfected (enlightened) soul is axiomatic.

Question : The Godly essence is so easy to discern on looking at it and to realise it, so what are difficulties to attain it?

Answer : The belief, that the way we acquire

* खोया कहे सो बावरा, पाया कहे सो कूर।

पाया खोया कुछ नहीं, ज्यों-का-त्यों भरपूर॥

worldly things, we could also reach God, causes obstructions in God-Realization. Worldly objects are acquired by action (Karma) while God is not reached by action, but only by faith and realisation. The reason is that worldly goods have to be made or created or brought from somewhere while God is not to be made, created or brought from somewhere. God is fully existent at all places, times, things, persons, conditions or occurrences etc., without any change. For God realisation, a vigorous search (eagerness) is necessary, without which success cannot be achieved. The reason for the absence of eagerness is the identification of the self with the body and the enjoyment of pleasures. Just as a fish, caught in a net is unable to free itself, so a person caught by worldly pleasures, is unable to turn towards God. Not only this, a man attached to worldly pleasures and prosperity can not have the determinate intellect to realise God.*

Relishing pleasure is an insult to one's discrimination. If a person accords due importance to his discrimination, then he cannot enjoy pleasure, because he enjoys the sense-object by regarding it as permanent. Without considering it permanent, he can't

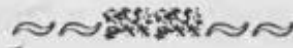
* भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्। व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥

(Gītā 2/44)

"Those who are deeply attached to pleasures and prosperity, cannot attain the determinate intellect, concentrated on God."

enjoy it. The body and the world are ever-changing, every moment and do not remain static even for a second and knowing this, a man cannot enjoy pleasure. Upon the awakening of one's discrimination, one's interest is not concentrated on the body, but on one's self. Therefore, one must accord primacy to one's discrimination. If a person does not attach importance to his discrimination, should a tree or an animal do so? Then what is the difference between him and an animal or a plant?

There is nothing static in this world, everything moves every second towards destruction—one does not have to learn this, but comprehend and realize it. On realising this, there would be no attachment to pleasure.



Ego and How to Eliminate It

The root of our bondage is ego. Ego is of two kinds :

1. Arising from the inferior inert (Jaḍa) Nature (Prakṛti) in its elemental form (Gītā 7/4 and 13/5). It is also called substance-oriented ego (Ahaṁvṛtti).

2. The ego which is the result of accepted linkage between the sentient element (Cetana) and the inferior Nature (Jaḍa), and is also called, the individual ego (Cijjāḍa-granthi).

The form of elemental ego is not harmful, because like mind, intellect and senses, it is an instrument. Therefore, the entire fault lies with the self-identity ego (Tādātmyarūpa) arising from vanity of the body. With the body-vanity all faults aggravate : 'देहाभिमानिनि सर्वे दोषाः प्रादुर्भवन्ति'. The emancipated and Godloving exalted souls lack this identified ego totally. Therefore all the actions performed by their so called bodies are done by material-oriented ego.* By falsely identifying the self with the body, the evolute of inert Nature, a man in

* The Gītā explains the resultant acts of ego variously: All acts take place through Nature (Prakṛti) (13/29); through the constituents (modes) (Guṇas) of Nature all actions take place (3/27); all acts are the result of interplay of modes, so the enlightened soul does not get attached (3/28 & 14/23); there is no doer, but the constituents (modes) (14/19); the senses deal with their own objects (5/9).

ignorance, assumes himself to be the doer and gets bound 'अहङ्कारविमूढात्मा कर्ताहमिति मन्यते' (Gītā 3/27).

The identified ego (I AM) leads to individuality and with this, it acquires different meanings. In regard to order of life (Varṇa), stage of life (Āśrama), body (Śarīra), age, ability, relationships, occupation, religion, worship etc., ego takes on hundreds and thousands of forms. For example, take order of life or caste—'I am a Brāhmaṇa' or 'I am Kṣatriya' etc., take the stage of life—'I am a celibate or a householder' etc., take the body—'I am a man, a woman, a human being or I am a deity' etc., take age—'I am a child or an adult' etc.,—take ability—'I am educated or illiterate' etc., take relationship—'I am a father, a mother or a son' etc., take occupation—'I am a student, a businessman' etc., take religion—'I am a Hindu, a Muslim, a Christian' etc., and take worship—'I am a worshipper of attributeless God (Nirguṇa-Upāsanā) or I am the worshipper of God endowed with attributes or I worship Rāma, I worship Kṛṣṇa' etc. All these meanings and differences come from the ego while there are no differences in the Reality (Tattva). 'I' represents many aspects, while 'I' 'Am' the Entity is one.*

* This self-conscious ego, generally stays with all human beings. In the animals and birds, there is class ego that makes them stick to their kind and reproduce among themselves. Each class of animals also bears an individual ego, like a dog from an area would not be liked by dogs of another area and they fight with it. There is thus among the living, a consciousness of self-identity, but there is no difference in the Entity.

The entire creation is influenced by the three modes (Guṇas) of Nature (Prakṛti). The Bhāgavata also says that the ego has three qualities, the mode of goodness (Sattva-guṇa), the activeness (Rajoguṇa) and the ignorance (Tamoguṇa), which form part of ego. So long as the individual ego persists, differences persist among aspirants and their spiritual disciplines (practices), but on realization of the self, all differences vanish. Until there persists individual ego in the least among philosophers and students of philosophy, the differences in their philosophical thoughts will persist.* It is because of ego in the philosophers, that there is sustained opposition and biased obstinacy to their disparate dogmas, avowing their views in opposition to others. The result

* Nyāya, Vaiśeṣika, Yoga, Sāṅkhya, Purvamīmāṃsā and Uttaramīmāṃsā—these six systems of philosophy (Darśana) are theist and accept the authority of God. In the Nyāya and Vaiśeṣika systems, the bias is in favour of materialism. Yoga and Sāṅkhya stress both material (practical) and spiritual advancement. Purvamīmāṃsā seeks heaven through rituals and Mantras. Uttaramīmāṃsā mainly deals with achieving divinity (Brahma). In calling these as Mīmāṃsā, it is to imply, that, there is not much emphasis on one's own thought (philosophy viz., experience) but there is predominance of reflection (thought) on Vedic Mantras. In both of them there are several kinds of Vedantic philosophy like non-duality, duality, special non-duality, pure non-duality, duality-non-duality and inconceivable difference (Bheda) non-difference (Abheda) etc.

is that the subtle ego (partial individuality) causes differences, though there is none in the basic essence (Tattva). With the total absence of ego, no differences exist and the basic self remains. There is no ego in the self and no self in the ego. The ego gives birth to differences, where there are differences, there is no Self-realization and where there is Self-realization, there can be no differences.

'I Am' in this, the 'I' is inert (Jada) and 'Am' the sentient essence (Cetana). Primarily, the inert creates the worldly desires and the sentient element promotes yearning for God. The result is that the 'I' prevails in worldly desires and there is predominance of 'Am' in the yearning for God. The predominance of 'I' makes a person worldly, while the predominance of 'Is' (the sentient) makes one an aspirant. Mainly, there are two separate forms of the identified ego: (1) Worldly ego, like 'I am worldly' and (2) Godly (spiritual) ego, as 'I am an aspirant (Sādhaka).'

1. Worldly Ego (Ahaṅkāra)

When the aim of a person is directed towards unreality (Asat) viz., to gain pleasure and accumulation of worldly goods, then his ego is, 'I am worldly' and it is called, worldly ego. When such a feeling gets intensified, a person always remains worldly. He certainly remains worldly while performing worldly actions and while practising spiritual discipline also he

still remains worldly. Whatever devotional efforts, he makes, are directed towards fulfilment of his desires and that spiritual practice intensifies his pride of being an aspirant. Pride is the gross form of ego.

When a man is too much inclined towards pleasures and prosperity, this inclination leads him to selfishness and pride which are the demoniac traits. The Gītā says : 'अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः' (Gītā 16/18); "They are bloated by egoism, power, pride, desire and anger", 'दम्भाहङ्कार संयुक्ताः' (Gītā 17/5); "They are imbued with hypocrisy and egoism". Further, according to Gītā : 'पतन्ति नरकेऽशुचौ' (16/16); "Misled by ego, which is demoniac nature, such persons sink into a filthy hell."

If it is assumed that on achieving enlightenment or salvation (Mukti), the demoniacal form of ego is overcome and the self-oriented (identified) ego is not affected, that argument is not correct. The reason is that by the wiping out of the demoniacal ego, one escapes hell, but it does not lead to salvation. The latter can only be achieved by destruction of the self-induced ego. The demoniac ego, is a subtle form of essential self-ego, which stays within every living being. Keeping in mind this identified ego, Lord Kṛṣṇa says to Arjuna : 'अथ चेत्त्वमहङ्कारात् श्रोष्यसि विनश्यसि' (Gītā 18/58); "By fixing your mind on Me, you will by My favour, conquer all difficulties, but if your ego does not let you listen to Me, then you will be lost". Again it is said : 'यदहङ्कारमाश्रित्य

न योत्स्य इति मन्यसे' (Gītā 18/59); "If your ego forces you to say that 'I will not fight', it will be futile, for nature will compel you to fight."

The ego is created by ignorance. Yoga Darśana says : 'अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः। अविद्याक्षेत्रं मुक्तरेषां....' (2/3-4); Knowledge destroys ignorance, when no ignorance is left, how can ego persist? If knowledge does not remove ignorance, then that is not knowledge. That is superficial learning, but not true and experiential knowledge. If identified ego is not destroyed, then as a tree grows from a seed, so this ego with the contact of materials, people, actions and conditions etc., will become demoniacal ego.

In the Gītā, where the means of knowledge have been discussed, Lord Kṛṣṇa refers to the elimination of ego : 'अनहङ्कार एव च' (13/8). When an aspirant discards the ego, then on his salvation, how can it persist? No ego is left and there is complete destruction of the self-oriented (Tādātmyarūpa) ego. Lord Kṛṣṇa has explained further, the destruction of the self centred ego as follows: In Karmayoga, by the expression : 'निर्ममो निरहङ्कारः' (Gītā 2/71); "Freedom from the sense of mineness and egoism". In Jñānayoga: 'अहङ्कारं..... विमुच्य निर्ममः' (Gītā18/53); "One who gives up egoism, and the notion of mineness." In Bhaktiyoga: 'निर्ममो निरहङ्कारः' (Gītā12/13)., it says "One is free from mineness and egoism." All these expressions refer to the elimination of ego.

2. Godly Ego

When it is man's objective to realise the truly divine essence, he practises spiritual discipline with the spiritual ego 'I am an aspirant.' This ego leads him to salvation (Mukti)*. Anything planted in such an ego, stays there always. Therefore, 'I am an aspirant', such an ego firmly embedded, enables an aspirant to strive regularly to achieve his goal. At the time of practising spiritual discipline he remains an aspirant and he continues to remain so even when he takes worldly actions. Therefore, if he undertakes worldly actions, he does so only as an aspirant. As a greedy person does not waste his money, so does an aspirant not act against his objective.

An aspirant is identified with his spiritual practice and the spiritual practice is identified with the aspirant. Therefore, so long as an aspirant is not deeply absorbed in his spiritual practice, he cannot achieve his goal (God-realisation). So long as a devotee suffers from egoism, he does not get engrossed in his spiritual

* 'अस अभिमान जाइ जनि भोरे। मैं सेवक रघुपति पति मोरे॥'

"I am indeed proud, that I am in the service of Raghupati (Rāma) Who is my lord."

"I am a servant of Lord Rāma", 'दासोऽहं कौसलेन्द्रस्य'—This is spiritual ego, in reality it is not ego but is an expression of determined faith in God and it having destroyed the ego, in the form of the identification of the self with the body, leads to salvation.

practice. Only when his ego is destroyed, he gets deeply absorbed in his devotion and ceases to be an aspirant and becomes mere spiritual practice. This spiritual practice is transformed into salvation viz., salvation is attained.

Differences in Karmayoga, Jñānayoga and Bhaktiyoga are also owing to ego. As a devotee progresses in his efforts, so does his ego get eliminated and in turn, any differences in the above three forms of Yoga get obliterated. In Karmayoga, even with ego, one can practise spiritual discipline and it gets wiped out on attaining perfection. In Jñānayoga, ego gets absorbed in the universal soul (Brahma). In Bhaktiyoga, the ego is dedicated to God. This means that in Karmayoga, the ego is purified, in Jñānayoga, it is wiped out and in Bhaktiyoga, it is changed. However, the purification of ego, its elimination and its change—these three lead to the same goal.

Karmayoga is the worldly discipline, Jñānayoga is spiritual discipline and Bhaktiyoga is theistic discipline. In worldly discipline, actionlessness predominates, in the spiritual, the soul predominates and in the theistic form, it is God Who holds dominion. A Karmayogī therefore sees inaction in his actions. As the Gītā says : 'कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः' (4/18); "He sees inaction in action and action in inaction." The Jñānayogī sees one soul in all living beings : 'सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि' (Gītā 6/29); "The Jñānayogī sees himself in all beings and all beings

within himself.” The Bhaktiyogī sees one God in everything and experiences so; ‘यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति’ (Gītā 6/30); “He sees Me everywhere and sees everything within Me”. “Inaction, soul (Ātmā) and God (Paramātmā), all the three are the same in reality. In ‘non-action’, there are both—soul and Paramātmā, while in ‘soul’ there are non-action and God (Paramātmā). In ‘Paramātmā’ there are non-action and soul (Ātmā). In effect, because of ego, non-action, soul and God appear disparate, but in reality these three are not different.

Having realized non-action, a Karmayogī has nothing to do. Having realized the self (Ātmā), for a Jñānayogī, there remains nothing to be known. On realising God, for a Bhaktiyogī nothing remains to be attained.

When for a Karmayogī nothing remains to be done, then for him nothing remains to be known and to be attained. Similarly when for a Jñānayogī, nothing remains to be known, then for him nothing remains to be done and to be attained. Similarly having attained God, for a Bhaktiyogī nothing remains to be done and to be known. On achieving the goal by these three Yogas, the aspirant’s self-conscious ego is completely destroyed and the essential element remains which is realized. Then there remain no differences in the practices of these aspirants. An aspirant, having become the spiritual practice, is transformed into the spiritual goal.

Question : Our self is free from ego (‘I’ness), how to realize it?

Answer : The self is an entity and there is nothing else besides this entity. Whatever can be seen, heard or understood or the instruments (body, senses, mind and intelligence) by which we sense and understand—all these are perishable and these don't really exist even for a second. All the same, the axiomatic entity never ceases to be nor will be, nor has ever been, nor can be.

In our existence, (in our entity) there is no 'I' and in 'I' there is no existence. 'I'ness undergoes all modifications, while the self is totally free from modifications. The self is naturally untainted. No modifications are at all possible in it. 'I'ness' has a habit of undergoing constant change, while the self ever remains without any change and is eternal. 'न करोति न लिप्यते' (Gītā 13/31); "It neither acts nor is tainted", 'नैव कुर्वन्न कारयन्' (Gītā 5/13); "It neither acts nor causes others to act."

In the Gītā Lord Kṛṣṇa says :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

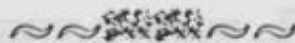
(7/4)

"The earth, water, fire, air and ether, the five subtle elements and mind, intelligence and ego, all eight belong to My inferior (Aparā) Nature (Prakṛti)." It means all the above eight elements belong to the same class of inferior quality; in other words, whatever is

the class of earth, the ego ('I'ness) also belongs to the same class; like a block of earth, the ego is inert. Just as gross material it is also knowable like matter. Thus the self is separate from our ego.

After awakening from sound sleep one says, 'I had such a comfortable and sound sleep that 'I' knew nothing. He did not know anything because his ego was not there, it had become absorbed in ignorance, while the self was there. If the self was not there, then there could be no knowing and who could know? And who could say that after awakening, he did not know anything. The ego was not there, but the self was there. For example, if somebody calls from outside of a house to know if there is a person in, and the response may be : 'there is nobody in'. It is not true that there was nobody in, as obviously somebody answered the person, so the man who responded was, in any case, there. Similarly, in deep (sound) sleep there is some knower, who acknowledges that he slept so soundly that he knew nothing. In effect, in deep sleep, the ego does not persist but the entity of the self persists.

We are the knower of both the presence and absence of 'I'ness (ego). The ego is lost, but not the soul. Even if the whole world ends, still the self persists. In other words, the self (Existence or Divinity) is our nature, ego ('I'ness) is not our nature.



Importance of the Objective

In order to realize God, the importance of the objective is crucial. Evaluating in terms of 16 annas in a rupee, the 'objective' would measure upto 15 annas, 'feelings' upto 3 paise and 'action', a mere one paise. However, these days, an aspirant's eyes are fixed at action, not feelings nor objective. We shall now discuss the importance of the objective.

What is the goal of our lives? What do we want to achieve and which reality (Tattva) to know and recognise and which to bring into realisation? On giving due consideration to this, one's only objective would be to attain God, to know the Supreme Reality, and to recognise the real relationship with God and to make God our visible reality. The reason is that God alone is everlasting and nothing else is eternal. Whether we receive the worldly things or not, we get bread, clothing or not, whether we sleep or not, get rest or not, secure respect or disrespect, praise or blame, yet these do not matter, as we are interested in attaining God (Paramātmata) only. In Bhartṛhari-Nītiśataka it is said :

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु

लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम्।

अद्यैव वा मरणमस्तु युगान्तरे वा

न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥

“Experts in ethics may criticise or shower praises; riches may come and go; death may knock just today or after ages; a person who is determined and patient about his objective, does not move backwards from the path of justice and truth.”

Thus if the sole aim of a person is to achieve divinity, he cannot stand still at one place. When one does not get money but spends it, could such a person, fond of money, would stay on? When one's real objective is to reach God, can he be deceived or deviated by sweet words? What is Divinity (Paramātmataṭṭva)? What is the self and what is the image of the world? Anyone who has strong thirst for such knowledge, cannot stick to mere speeches or discourses. He can not do so. If he stops there, it means that he has not decided the objective, howsoever, highly educated and learned person (Paṇḍita) he might be.

We only have to achieve God. This sole objective is worth 15 annas in a rupee. Feelings change often; sometimes good, other times bad. Sometimes these are placid (Sāttvika), active (Rājasa) or ignorant (Tāmasa), but the objective never changes. If there is a change, then the real objective has not been truly understood or formed.

An Objective is the basis of human foundation. If

one has no objective, then in reality he is not a human being. These days, we have many large schools and colleges, in which thousands of students receive education. But why are they being taught and why should one study? For this, the aim or objective has not been decided as yet, it is surprising that they go to study, yet do not know their objective.

In truth, rather than setting out the objective, it is more important to understand it. This human body, we have not taken over on our volition, but God has bestowed it upon us for meeting the objective of achieving divinity.* It is because of this objective that the human body has importance, otherwise this product of the five elements has no sanctity. A body is a factory for making human excreta. The very best of sweets, offered to God, when put into this human machine, become stool; the most pure and sacred water of the Ganges and Yamunā turn into urine. A body that makes such dirty products has, in fact no

* कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही ॥

(Mānasa 7/44/3)

“Sometimes God without any reason out of affection grants the human form.”

एहि तन कर फल बिषय न भाई।

(Mānasa 7/44/1)

“Dear brother, the human body is not to enjoy material pleasures.”

साधन धाम मोच्छ कर द्वारा।

(Mānasa 7/43/4)

“It is meant for dedication and is a gate to salvation.”

importance*, the only importance is of the aim to realize Divinity and that is what, in truth is human-ness.† Therefore, we must understand the aim for which this human body has been bestowed upon us. It means that the objective was formed first and then came the body; just as, an objective to visit Badrīnārāyaṇa is established first and then follows the pilgrimage. So the objective has to be recognised and not to be created. It is to meet this objective that God has given us the capability, the right and discrimination. Therefore every human being is entitled to achieve divinity. People cannot lay equal claim to share riches or respect or greatness, or health or life for 100 years etc., but all are equally entitled to attain divinity. Those who are completely illiterate, have no discrimination or dispassion, no six traits‡, no desire

* छिति जल पावक गगन समीरा। पंच रचित अति अधम सरीरा॥

(Mānasa 4/11/2)

"The earth, water, fire, ether and wind—these five elements make this most unworthy body."

† नर तन सम नहिं कवनिउ देही। जीव चराचर जाचत तेही॥

नरक स्वर्ग अपवर्ग निसेनी। ग्यान बिराग भगति सुभ देनी॥

(Mānasa 7/121/5)

"There is none equal to the human body and all living beings yearn for it. For this is the ladder for hell, heaven and salvation and can bring beneficial knowledge, dispassion and devotion."

‡ Six traits—Quietism, Self-control, endurance, resignation, piety and composure.

for salvation, no hearing of holy texts, no reflection, no assimilation, but have acute thirst for divine knowledge, or else those who are distraught with the world and see it full of sorrow, they can also realise the divine. It is for this that God has said about the self in the Gītā : 'श्रुत्वाप्येनं वेद न चैव कश्चित्' (2/29); "Some hear of it as a wonder, but after hearing it, they do not know it still." Even after hearing of it, nobody knows it. It means that by reading scriptures, and putting in great effort, if someone could achieve divinity, that would not be possible. Just as, a multi-millionaire may not have musk, if he never bought it, yet a forester could have it, as he might have picked it up from a musk-deer in a forest. Similarly, a simple person may realise God easily, if he has an acute longing for it.

If there is a temple on a hill, the pilgrims reach there by taking the road up, but a forest-dweller may take a short-cut straight to the temple, so an aspirant does not attain his divine objective quickly after listening, thinking and practising. But with a firm resolve, even a simple person could achieve his goal soon. It would mean that an objective has much more power than mere practice and if a person strongly wills for an objective, he would be successful. If he cannot set after an objective, however much he might study, concentrate or meditate and experience trance, he would not attain God, because study or practice is not

of such importance, as an objective is. In effect, the importance of objective, is much higher than even that of trance.

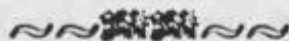
As stated earlier, the value of action in this regard, is just one paisa. Meditation, contemplation, bodily purification, pilgrimage, austerity, fasting etc., do not result in the achievement of divinity. A tape-recorder, could play a chant of the Lord's holy name (Japa) for eight hours, still it would not attain God. Only they succeed, who have a firm objective. If a sweeper sweeps with the objective of serving others and removing their unhappiness, he will attain divinity. An idiot, who knows nothing, but firmly believes that he is of God and God is his, will attain the same Lord, Whom the most exalted souls attain. Therefore an aspirant should form the only aim of his life that he has to attain God. Beside it he has no desire to do, know or receive anything else. He who has decided the objective, with or without fear or favour, he will not change his objective. A crow flying over the sea, comes down only on a ship to perch itself and not on water lest it be drowned. Similarly, any person whose object is to achieve God, would not go from place to place, but would stick to the place where he could get proper guidance to attain the goal of human life viz., God-realization.

Question : What is the difference between the desire for salvation (Mumukṣā) and objective?

Answer : In Mumukṣā there is the desire to be free from bondage, while in objective there is eagerness to know the divine element. In Mumukṣā the sorrow of the bondage predominates, while in eagerness, discrimination predominates. Every living being wants freedom from pain, even a dog held by a tight leash, desires freedom but it has no eagerness to know the Reality.

Question : How do feelings differ from objective?

Answer : Feelings are of two kinds—changeable and non-changeable (permanent). The changeable feelings come from the heart, while the non-changeable are of the self. It has already been said, that the changing feelings are evaluated at three paise, but the non-changing feeling and the objective—both are of equal importance. There is only this difference between the two, that the permanent feeling (the feeling of mineness with God) is of Bhaktiyoga (the path of Devotion); but the objective can be of the three—the paths of action, of knowledge and of devotion.



Who is an Aspirant (Sādhaka)?

An aspirant (Sādhaka) is one who earnestly dedicates himself to strive for God-realisation and one who does not follow wrong and adverse means and methods for his spiritual pursuit. Worldly pleasures with objectives of hoarding and desire are all negative aspects for a devotional undertaking. There can be no progress in a person's efforts until money, power, high status, comfort etc., and other desires and attractions co-exist in him; and he could not be called an aspirant.

Sometimes spiritual interest and other times, worldly attractions; sometimes virtuous conduct and other times bad behaviour—in effect, alongwith devotion to God, such contrary feelings are present in all common persons. In some persons spiritual conduct may be prominent while in others, contrary feelings might dominate. Being a fraction of God, there is none who does not possess an element of goodness inherent in him. The good aspects permanently persist, but the adverse ones are temporary. When one makes even minor efforts for good behaviour, he may think of himself as an aspirant, but he is mistaken. In fact, if a person has no bad or negative features in his conduct, nor is influenced by worldly pleasures, nor aims at hoarding, nor is influenced by desires, and is solely devoted to God, only such a person could, rightly be called an aspirant.

If one believes, that “we are not ascetics but are house-holders and live in the world for making money, we have to use falsehood, deceit and dishonesty without which, we may not earn money and succeed.” Such a person could not be an aspirant, but is a ‘worldly man’. On the other hand, if one believes that he is an aspirant and is solely interested in God-realisation, how he could act contrary to his spiritual discipline, such a person verily is an aspirant. He believes that in maintaining his life, he does not have to use untruth, deceit and dishonesty etc. God is responsible to run the lives of men and not they themselves. If one dies without food and drink, could he evade death with food and drink? Nobody can die, before death is due, so why worry about maintaining one’s life?*

If a person is of worldly nature, his worldliness constantly persists and the way he acts in worldly matters, in the same way he performs spiritual practice (Sādhana). But for an aspirant, his devotion is constant viz., the way he attends to his godly aspiration; in the same manner he looks after his worldly responsibilities. A person enamoured by worldly matters, attends to these with deep involvement but practises spiritual discipline being detached (only as a matter of formality) but an aspirant undertakes his spiritual duties with deep

* प्रारब्ध पहले रचा, पीछे रचा शरीर।

तुलसी चिन्ता क्यों करे, भज ले श्री रघुवीर॥

“The fate was determined first and then came the body. Why should I worry, I should only worship Raghuvīra.”

involvement and carries out his worldly actions, without attachment but merely as a formality.

Carefulness by itself is the spiritual means (Sādhana). An aspirant is always careful, lest he should act contrarily. Despite distraction, malice, passion and anger, he does not take action under their influence.* If by habit or by mistake, an act is performed against the best interest of his aspiration, it is not by deliberate intention.

If a person makes money and from time to time spends it, he is really not greedy for money. If he were really greedy, he would not spend it, but instead face hardships. If it cost him a few paise to travel a short distance, he would prefer to walk. An aspirant must have the greed for God-realisation and he should not let his aspiration even in a minor manner, be harmed. If anything is done against his creed, he suffers pain, heart-burning and remorse. By such response, he overcomes all actions contrary to his devotion.

God is not realized either by a woman or a man, an ascetic or a householder, a Brāhmaṇa, or a Kṣatriya. He is not realized by the distinction of class, caste,

* इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्नवशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ (Gītā 3/34)

“Attraction and repulsion, of man abide in each and every sense object through the feeling of agreeableness and disagreeableness (towards the senses). Let no one come under their sway, for they are his waylayers and foes.”

category or community, but only by a devotee. Therefore, an aspirant does not have the vanity of belonging to a special caste, class, community etc.,* nor gets influenced by these, nor has a feeling of superiority over the lowly.

Question : What is the sign of an aspirant ?

Answer : The sign is, forsaking attachment to the world and loving God.

Question : What is the difference between a good person and an aspirant ?

Answer : A person of good character, virtues, good attributes and behaviour, is a good man; while he who has a yearning to realize God or to attain salvation is an aspirant. A dedicated devotee is a good person, but the contrary is not necessarily true. One who criticises, the tenet or sect of others, condemns it or opposes it, he could possibly be a good person, but not an aspirant devoted to God. An aspirant is one who supports his faith and sect, but at the same time does not criticize, condemn or hate those of others.

Question : What are the dealings of an aspirant?

Answer : He gives up his selfish interests and does good to others. He shuns his own happiness and comfort and offers these to others. He without

* नाहं मनुष्यो न च देवयक्षौ न ब्राह्मण क्षत्रिय वैश्य शूद्रः।

न ब्रह्मचारी न गृही वनस्थो भिक्षुर्न चाहं निजबोधरूपः॥

(Hastāmalakastotra)

expecting honour and respect from others imparts honour and status to them : 'सबहि मानप्रद आपु अमानी' (Mānasa 7/38/2), "He gives honour (respect) to others even at his own cost". He does not have bad feelings towards anybody. If he sees any fault in others, he believes that the fault belongs to their bodies, their hearts, their habits, but not to their selves. If a person's clothes get a stain, his self does not get stained; similarly, if there is a defect in the mind of somebody, his self is not defective. So an aspirant does not assume others to be bad and so he does not appear to be bad to others. The Gītā says : 'यस्मात्त्रोद्विजते लोको लोकान्नोद्विजते च यः' (12/15); "He by whom no being gets agitated and who is not agitated by any being."

Question : In human life, when does the spiritual practice begin?

Answer : Dedication (spiritual practice) starts, if a person is distressed with the world or it starts through reflection. When a person gets no pleasure and no peace from the world, when he has affection for others, from whom he expects to receive happiness or has hopes of happiness, and they let him down, then he despairs of them and gets upset. In that situation, within him, awakens the desire (and need) to acquire happiness that is constant, non-destructive, immutable and free from unhappiness. He aims to achieve the bliss which is devoid of sorrows, which is without an end and without a fall and which cannot be separated from him. With such an objective, his spiritual discipline (Sādhana) begins.

Only on becoming disgusted with the world, if a person turns to God-realisation and then he gets worldly happiness, he could deviate from his divine objective; however an aspirant with deep dedication and contemplation cannot get astray; because it is the aspirant's objective to achieve that bliss, which is without a small element of unhappiness for ever. Without that bliss he is not satisfied with any place, time, thing, person, condition or circumstance.

If somebody is unhappy with the world and desires to wipe out his sorrow by worldly happiness, then he is worldly (voluptuous) not an aspirant. The reason is that he has faith in worldly happiness, which cannot be the result of his devotional perception and understanding.* Worldly happiness cannot dispel worldly sorrow, that is the rule. Unhappiness precedes worldly pleasure and ends with it. It is the same in the middle†, whether one perceives it or not. The

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- * भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥

(Gītā 2/44)

“People who are deeply attached to pleasures and prosperity can not have the determinate intellect concentrated on God.”

- † (i) ये हि संस्पर्शजा भोगा दुःखयोनय एव ते। (Gītā 5/22)

“The pleasures, that are born of contact of senses with their objects, are only sources of pain.”

- (ii) परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः।

(Yoga Darśana 2/15)

reason is that anything that is at the beginning and the end, is also in the mid-state—this is the principle. When a person understands that worldly happiness in truth is nothing but unhappiness and a person desiring happiness can never be free from sorrow, then his spiritual discipline begins.

Question : What is the (form) of spiritual discipline?

Answer : It is renunciation (Tyāga), reflection (Vicāra) and surrender (Śaraṇāgati) (invocation).

Not to do anything for one's own happiness, but only to work for the happiness of others—this is renunciation (Karmayoga).

From childhood to this day, the body has changed completely, but 'I' (self) is the same and it has not changed, this discrimination is reflection (Jñānayoga).

Believing that I cannot do anything; and giving up the reliance of one's own strength by surrendering to God. That is self-surrender (Bhaktiyoga).*

"Refers to three types of pain, (pain as a consequence, or as mental unhappiness or pain as a latency) and the interaction of these leads to pain allround for a discriminative person."

* हौं हाखौ करि जतन बिबिध बिधि अतिसै प्रबल अजै ।

तुलसिदास बस होइ तबहिं जब प्रेरेक प्रभु बरजै ॥

(Vinaya Patrikā 89/4)

"I tried my best, in many ways, but success can come only when God (Prabhu) blesses."

Question : What are the main impediments to spiritual discipline (Sādhana)?

Answer : Attachment to the sensual pleasure is the main impediment. This obstruction stays for a long while in dedication. When one enjoys pleasure, he gets stuck; so much so; if he relishes even super-consciousness (trance) (Samādhi), he gets stranded. Attachment to the placid (Sāttvika) happiness also leads to bondage*. The Gītā says : 'सुखसङ्गेन बध्नाति' (14/6); That is why the Lord has said in the Gītā 'ज्ञानिनो नित्यवैरिणा' (3/39); "The desire for happiness is the constant enemy of the wise."

These days, an aspirant remains keen on gaining progress in his dedicatory efforts and increase his knowledge, yet he does not direct his energy to the destruction of the attachment to pleasures. It is because of this attachment that an aspirant does not get success quickly and presently and there is delay. Therefore it is essential for one's advancement to destroy the attachment to pleasures.

Truly speaking God is ever present, the teacher (Guru) is also there and so is Self-realization (Tattvajñāna) and a striver has also the capability and competence; only the attachment to the perishable

* "The enjoyment of pleasure is born of alliance, while the joy of the super-consciousness (Samādhi) is one of separation; the former leads to a fall while the latter impedes the progress of an aspirant."

pleasure is the main obstacle to their exposure. It is the duty of an aspirant to smash the dominant attachment to pleasure which he himself has created. That is why Lord Kṛṣṇa says :

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

(Gītā 6/5)

“It is upto man to emancipate himself by his own self and not degrade himself, as man is his own friend and he is his own enemy.”

Question : How to eliminate attachment to pleasures?

Answer : There is an excellent remedy to free a man's self from this attachment—to be happy with the happiness of others and to share the sorrows of others with compassion : ‘पर दुख दुख सुख सुख देखे पर’ (Mānasa 7/38/1). Seeing a happy person and feeling happy with him makes an aspirant's unison with such happiness and the person experiences joy; similarly when a person is unhappy and an aspirant sees him with compassion and shares his sorrow, the person does not have to bear the entire brunt of the suffering alone, which lightens his sorrow and he feels happy.

By feeling happy with the joy of others, a person's own desire for pleasure lessens, because his self-indulgent joy is substituted by happiness specially derived from others and a person feels no need to

seek enjoyment for himself. Similarly, on sharing other's distress, whatever the instruments or means he may have, these are naturally diverted to reduce other's distress, with the result that his own desire for prosperity declines. In this way, through sharing other's happiness and distress, an aspirant's propensity towards happiness (pleasures and accumulations) is reduced and eventually is wiped out.

An aspirant, who co-shares the joys and sorrows of others, can suffer his own sorrows willingly, but he cannot endure the distress of others. While indifferent to his own suffering, he cares much for the pain and distress of others. If an aspirant has the primacy of renunciation and dispassion then he does not feel the pain of his body nor does he seek pleasure from others. He does not bear to draw happiness from others and if others extend it to him of their own, then he is not pleased with it.

Question : What are the other means of discarding attachment to pleasure (Sukhāsakti)?

Answer : If there is firm faith in God and one approaches Him with heartfelt cries, the desire for pleasure can be overcome. If one decides determinedly, that, he has not to seek pleasure, then it does not take long to wipe out attachment to pleasure. In fact, happiness is not for taking, but only for giving : 'एहि तन कर फेल बिषय न भाई' (Mānasa 7/44/1).

Those great souls, who have no desire for worldly

pleasures and have faith and love for God only, by keeping their company also, attachment to pleasures may be eliminated—their company means, to give importance to unanimity of thought, belief and conduct etc.

On deep reflection also, the attachment to pleasure can be overcome, as worldly pleasure could never be completely enjoyed and would always remain unfulfilled. If one gets riches, it does not mean that nobody has more of it; if one derives great happiness from one's wife, it does not mean that nobody else's wife is more accomplished and more beautiful. If we have secured something in the world, there is certainly some other better thing available. Even if we were to acquire the very best of things, their loss is sure and certain—so why should we be attached to such pleasure?

Attachment to pleasure is the root of all sins, torments, injustices, strifes, sorrows, commotions and obstacles etc., and only after understanding and realizing this fact, the attachment to pleasure is wiped out.

Question : What should an aspirant do, if passion, anger and other faults appear?

Answer : He should believe that the faults are not permanently in him; these may come and go, but he (the self) remains the same. Just as a dog enters a house and leaves it later, it is not its house, nor does

the dog belongs to the house. Similarly if I have some faults and when these leave me, then these faults do not belong to 'Me' and I don't belong to them. So an aspirant should believe thus and not be swayed by the faults. Lord Kṛṣṇa says : 'तयोर्न वशमागच्छेत्' (Gītā 3/34); "One should not come under their sway." Passion and other weaknesses trouble only those who are enslaved by these. Therefore whenever any such flaws arise, the aspirant should earnestly invoke God, with cries for help 'O, my saviour! O, my saviour!!' A cry from the heart, never goes in vain.

Question : Is an aspirant progressing? What are the indications?

Answer : The lesser he is attracted to the world and the more is he dedicated to God, that much he has moved forward. In the path of his progress, attraction and distraction gradually disappear. If by comparison, there is no decrease in the attraction of worldly pleasures and in attachment-aversion, pleasure-pain etc., and if there is no peace of mind, then not much progress has been achieved.

Question : What happens on achieving perfection (salvation)?

Answer : For such an emancipated person, nothing remains to be done, to be known and to be acquired. An aspirant secures great gains, after which he does not reckon any other benefits, greater than that and in

that state he cannot be disturbed by even the greatest of sorrows.*

On accomplishing perfection (Siddhi) he finds nothing incomplete in himself and sees nothing special about himself. Till the aspirant perceives something special about him and he believes himself to be emancipated, for that long he retains his individual ego. With the ego present, individuality, antipathy, inactivity, lack, disquietude, doership and enjoyership; all faults persist.

Question : What is the difference between an aspirant of a high order (Ī Sādhaka) and an emancipated soul (Siddha)?

Answer : The aspirant, after achieving such a state, while awake retains his awareness of the discrimination between the sentient and the insentient, but in the sleeping state he becomes oblivious of it; while on waking up, the aspirant recovers his discretion. But the emancipated Soul in all conditions (states) constantly, automatically and naturally, retains this discrimination. On awakening from sleep he does not have to grasp this discrimination. Other persons cannot understand and discern the differences between an aspirant of a high order and an emancipated soul, as it is a matter of one's own realization.

* यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।

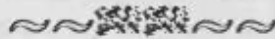
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥ (Gītā 6/22)

“Having acquired that state, one does not reckon any other achievement greater than that and established in that, he is not shaken even by the greatest affliction.”

Question : What is the difference between a 'Tattvajña' and a 'Tattvaniṣṭha'?

Answer : A Tattvajña retains softness while the latter holds a firm approach. The actions of the former are like drawing lines on water, while the latter's are like drawing lines in the air. In effect, the former retains remnants of his nature (impression), while in the latter no previous influence (impression) subsists, for him the world including the inner sense has no existence at all while the Divinity constantly and naturally persists the same.

Even after achieving divine knowledge, (Tattvajñāna), a Tattvajñānī may take sometime to become a Tattvaniṣṭha. But for that, no practice or effort is necessary but automatically, at the appropriate time, it is transformed into Tattvaniṣṭhā in the same way just as, a thorn having been pulled out still causes pain, which is overcome in due course; throwing water on a fire, extinguishes it, but the ashes remain hot, in time these cool down; a tree cut from the root may have some leaves on the trunk which continue to be green, while later these go dry; and after waking up from sleep, one's eyes may feel heavy, but the condition is overcome in a while. This goes to show that a Tattvajña in due course automatically becomes a Tattvaniṣṭha.



How to Remove the Fickleness of Mind?

There is a common complaint these days that our mind does not concentrate and it is fickle. So, to steady the mind and remove its fickleness, an excellent remedy is suggested.

Just study carefully what goes into your mind. It, especially, recollects past incidents, which may include matters of our youth or those of even a few seconds before. Yet all these belong to the past. Things heard, seen, read about or thought of in times gone by, come to the mind and are recollected. Similarly, some matters of the future may crop up in the mind e.g., "I have to do this thing, I have to go there to meet someone, or to do such and such business." In this way, matters of the past and of the future come to mind as memories. To remove such thinking there are many means and remedies. The best of these is that whatever comes to mind, treat it as of the past and not belonging to the present, be indifferent to it, viz., be careful about it that it has no present link. This is not a matter of learning but realize it.

Past is no more and so the incidents relating to past are also no more. Past incidents are of two kinds; one is that we ourselves enjoyed pleasures and the

other, we as such, saw, heard, read about and then gave them up. The mind-structure (Manorājya) has two divisions; the mild and the sharp. Pleasures, which are remembered without self-indulgence, are called 'mild' and those that are personally enjoyed by the individual and recollected, are called 'Sharp'. Pleasures enjoyed with relish and attachment to them are likely to be remembered for long and do not get forgotten easily.* Madhusūdanācārya in his book 'Bhakti-Rasāyana', says :

कामक्रोधभयस्नेहहर्षशोकदयाऽऽदयः ।

तापकाश्चित्तजतुनस्तच्छान्तौ कठिनं तु तत् ॥

(1/5)

"Passion, anger, fear, affection, joy, sorrow, compassion etc., are feelings, which leave a more lasting impression on the mind, when it is melted in

* Worldly pleasures can be enjoyed both from within and from without. There is hardly any difference between enjoyment from outside and mental satisfaction from inside. The impact produced by enjoying pleasures directly, is similar to mentally conceived and relished gratification. The memory of such enjoyment may linger on for many years and remain alive; so much so, that the thinking of past pleasures may generate a new thrill. Not only that, by thinking in retrospect of the pleasures of olden days and drawing mental satisfaction from these, could cause special damage. A person may give up outside pleasures, because of public modesty, good image, and adverse impact on business or conduct, but in mental gratification there is no such obstacle. Therefore he relishes pleasures mentally without any obstruction.

the same way as lac on getting heated softens, and a colour is mixed well in it, while on abatement of heat it hardens.”

Lac is hard, but contact with heat makes it soft and it melts. Wax softens by a little heat also. If one sprinkles colour over it when it is hard, the same would slightly stick, and could be scrapped off by a nail. However should we place some wax in a metal cup and heat it over fire, and then add some colour, the colour would get mixed with the wax. It is also seen when the wax cools. Similarly, when the enjoyed pleasures and occurrences, which melted our hearts, and we got greatly absorbed in these, are like colour in the melted wax and we are often reminded of these incidents. Whatever pleasure we relished in the past, is not at present, but it quickly becomes apparent, today exactly as before, even though many years have passed. We should strongly hold that this is something of the past which has no connection with the present. So we have nothing to do with it. This is an excellent method to remove such memories. Therefore, we must feel and experience that the happening does not belong to the present without doubt and definitely. These things or actions or company etc., are of the past and they don't exist now. We want to eliminate memories of such happenings from our mind, but it is not easy to wipe these out, because when we try to wipe them out, it means that we accept their existence at present. Thus making efforts to wipe them out, means to

intensify them. In truth, the past is no more in existence and if it does not exist, then why to worry about it? Similarly when the mind has no existence why to worry about fickleness of mind? It is surprising, that something non-existing should cause us pain, and something absent should cause us fear.

Passion, anger, fear, love, joy, sorrow and compassion—these seven sensations influence our mind (and melt it); mainly because of attraction or distraction. If one has a keen desire to enjoy pleasure, the keener is the desire, the more the mind melts and the more the pleasure is recollected and the incident is increasingly recollected. Sharp anger affects the mind (melts it) more and its memory is not obliterated soon. For some reason, if one is overwhelmed with fear, then that feeling gets stuck fast in the mind and is not removed easily. And so if there is love for somebody, that feeling also melts the mind. So meeting a friend gives much joy and the mind is melted. If somebody dies, that causes much grief, which settles in the mind. If there is less grief, the impact is milder. If one feels compassionate with somebody, that feeling also settles down in the mind. But all these situations do not relate to the present—that is absolutely true.

If a dog has a wound in the body, it licks it with the tongue, as there is something in the saliva that heals the wound. But if a monkey has a wound on its body, it repeatedly scratches the wound, which prevents healing. Similarly there are two different kinds of

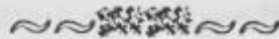
actions—licking and scratching. Licking means to forget the incident as it is not present. Scratching means to recollect the incident of the past and to make effort to wipe it out. If somebody's son dies, and the person is reminded of his son's death, he mourns the demise of the son, that he did not deserve death. Others who visit him also remind him. The woman-folk would lament the passing away, of one who played on their lap and stuck to them actively. They would say that he was so handsome and so playful! All such words would reopen his wounds and increase his grief for long. And so remembrance of passion, anger, fear etc., would be tantamount to deepening of a wound with extended remembrance. If we were to clean the wound away, however much the depth (force) of the passion, anger, grief or delusion, or pleasure be, this was definitely of the past and not of the present : 'नास्तौ विद्यते भावः' (Gītā 2/16); "That which is not, cannot be existent." For those people for whom we had affection, attraction and friendship, who died or separated from us, who stayed somewhere and we stayed elsewhere presently, neither those persons, exist nor the same place nor time nor condition nor situation exists the same. For that reason, we should firmly recognise their absence or deficiency and believing so, we should ignore them and at the same time, neither hate them or be attached to them but be indifferent to them.

Question : The past and the future are not there, but the present is certainly there?

Answer : In reality, the present also does not exist at all. The conjunction of the past and the future is called, the present. Pāṇini, the grammarian in a Sūtra said : 'वर्तमानसामीप्ये वर्तमानवद्वा' (3/3/131); The proximate-present, is like the present, just as we say, of the past 'I have come just now' and for the future, we say, 'I am going just now' this is proximate-present. In reality, the proximate-present is called the present time. In fact if there was any present time, then it could not get converted to the past.

Truly, a place, time etc., do not exist, but only the divinity does. It means that anything that changes every moment, is not present and that which never changes, alone is present. That Reality always exists, it existed in the past, exists now and will exist in future, but in the essence, there is no past, present or future. In time, there is Reality (the self) but in Reality there is no time. The Reality transcends time.

The present (Reality) (Self) of all is flawless. So having risen above the limits of present, past and future, we should be established in that peaceful Reality (the self) viz., we should realize this self-evident state. On Self-realization neither the mind nor its fickleness will persist but only the Reality (the Self) will persist.



How to Avoid the Fear of Death?

Desire is at the root of all sufferings of this world. Without pursuing material-pleasures, there can be no pain. It should be or it should not be so, this desire involves all sufferings. At the time of death, fearful pain is caused to those people, who crave to live and yet have to die. If there is no desire to live, then at the time of death, one would have no pain. As in the departure from childhood to youth or old age, no pain is experienced, so should there be no suffering on giving up of the body. The Gītā says :

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥

(2/13)

“With human form acquired, there is childhood, youth, old age, so after death; another body is acquired. A wise man never gets disturbed about it.”

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

(Gītā 2/22)

“Just as a person casts off old clothes and puts on new ones, so does the self discard old bodies and acquire new ones.”

With the false sense of I-ness and My-ness vested in the body, a person wishes to live and is afraid of death; the reason being, that the body is perishable and the soul is eternal (non-destructible) and nobody can destroy it: 'विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति' (Gītā 2/17); "None can bring about the destruction of the Ātmā" and: 'न हन्यते हन्यमाने शरीरे' (Gītā 2/20); "It is never killed, even when the body is slain."

राम मरे तो मैं मरूँ, नहीं तो मरे बलाय।

अविनाशी का बालका, मरे न मारा जाय॥

"If Rāma dies, then I'll die, otherwise why should I die? The eternal fragment of God neither dies nor is killed."

A body dies every second and it does not stay still for a moment, while the soul ever remains the same and does not change at all. The desire to live or the fear of death neither affects the body, nor the soul, but affects those who though immortal, yet identify the self with the perishable body (through the sense of 'I' and 'Mine'). To treat one's body as the self is lack of discrimination, it is heedlessness and this heedlessness tantamounts to death: 'प्रमादो वै मृत्युः' (Mahābhārata, Udyoga.42/4).

A person, domiciled in Nature (Prakṛti) becomes a co-sharer of pain and pleasure: 'पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्' (Gītā 13/21); "When the Puruṣa (the self) is seated in Prakṛti (Nature), their union results in

good or bad births.” The soul vests in Nature, through lack of understanding. To treat the soul as one’s body and the body as the soul, is ignorance, which causes all sufferings. The result is that a person wishes to hold on to his mortal body and does not aspire to realise his immortal self, that is what causes him to suffer. If he does not mistakenly consider the perishable body as his true self, and knows the true nature of the self, he would not suffer.

The more there is the sense of ‘I’ and ‘Mine’ in a body, the greater the suffering at death. Lots of people keep on dying in this world, but we do not suffer any grief on their passing away, because we do not feel our I-ness or My-ness in them.

At the time of death, there is bodily pain on oneside, and mental suffering on the other side. Pain comes from the body and suffering is in the mind. A person who is a recluse (Vairāgī), experiences physical pain, but not mental suffering; of course one who is attached to the body experiences terrible pain, while a recluse does not. One who has realized the self (Bodha) and attained deep devotion to God, such an emancipated great soul and a lover of God, also do not experience pain. As at the feet of God, Bāli at his death did not undergo and feel any pain or suffering, just as an elephant with a garland round its neck, remains unaware of the breaking up and fall of the garland, so Bāli did not realise the loss

of the body :

राम चरन दृढ़ प्रीति करि बालि कीन्ह तनु त्याग ।
सुमन माल जिमि कंठ ते गिरत न जानइ नाग ॥

(Mānasa 4/10)

After Self-realization, a person gets established in Reality which is truth, consciousness and bliss solidified in which there has never been any change, nor is, nor can ever be. By receiving divine love a person realizes extraordinary relish (Rasa) and this love is perceived increasingly every moment.

After having Self-realization and godly love, a person at death has a feeling of joy and tranquility. The reason is, that such an exalted soul does not then remain tied to one body and becomes all-pervading (Sarvavyāpī) while a God-loving person, passes into God's domain and is at His service.

Someone, whose I'ness or My-ness has not been lost from his body, can also experience pleasure, at his death, as in a brave soldier, a feeling of courage, raises his morale and his pain does not cause him to suffer; on the contrary, he derives satisfaction and happiness, in doing his duty. He is so full of zeal that he keeps on fighting, even when his head is cut. After the order for hanging was announced to Khudīrāma Bose, he became so happy that he gained weight before his execution, as he was glad to have realized his goal. On the birth of a child, a woman suffers

great pain, but feels happy because of her attachment to the child, which overcomes her pain. A greedy person feels unhappy at spending his money, but if there is a possibility of making substantial gains, he might invest his own money and if necessary, he borrows money from others at high interest. Ascetics (Tapasvīs) during summer, use the five sacred fires (Pañcāgni), but these do not cause pain to them despite the hot impact on their bodies, instead they are happy to fulfil their spiritual obligations. For a recluse, free from world's attachment, a wife, son, riches, houses etc., are of no consequence and he does not miss these and feel any pain without them, while contrarily, he feels happy. Not only this, many rich, Rājās (kings) and Mahārājās (emperors), experience peace and joy in his company. Like this, even before the sense of 'I' or 'mine' is wiped out of a person, in death and pain, it is possible to experience pleasure. And if the sense of 'I' or 'mine' is completely eliminated from a person, how could he experience pain in death? On complete detachment and absence of ego, there is no enjoyer of pain left, so who is going to suffer pain?

If within a person, there is no desire for worldly things then their acquisition does not give him pleasure, nor does their loss or damage cause any pain. Both pleasure and pain are the result of desire. These are pairs of opposites which tie man to this world. In

reality, pain and pleasure both are the same. Pleasure is in truth the name of pain, as pleasure is the source of pain: 'ये हि संस्पर्शजा भोगा दुःखयोनय एव ते' (Gītā 5/22); "All pleasures born of contact with worldly objects, are the cause of unhappiness."

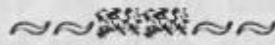
If a person has no desire, then he rises above pain and pleasure and achieves bliss (Ānanda). As the sun has neither day nor night in it, it always is all light, so in bliss there is neither pain nor pleasure, but there is bliss for ever. Having attained this bliss once, there is no deficiency in it for ever, because it is axiomatic, eternal and immutable.

If it were possible to fulfil all desires, then we would strive to gain the desire to live, and if it were possible to save oneself from death, then we would endeavour to escape death. But it is the experience of everybody that all desires can never be fully met and that every human being born has to die. Then why the desire to live and why the fear of death? By the desire to live, the cycle of birth and death would operate and the desire to live would also subsist. Therefore, for achieving immortality, it is essential to discard desire.

I am not the body that changes always, but 'I' (self) is constant there. If the soul was not perpetual, then who could know the changes in the body? The knowledge of the changing objects or persons etc., is

to one who does not change. The body is also not **mine**, because I have no control over it, and '**I**' cannot keep it according to my wishes, nor can '**I**' make changes in it, as '**I**' please; nor can hold it always with me. In this way, when I do not recognise this body as '**I**' and '**mine**', then I would have no desire to maintain it alive. With no desire to live, before departing from this body, one would realize immortality which is self-evident.

'The unreal has no existence and the real never ceases to be'—'नासतो विद्यते भावो नाभावो विद्यते सतः' (Gītā 2/16); Truth is truth and untruth is untruth. Therefore there is no fear of the truth, or the untruth. If we are afraid of death, even then the body shall die, and without fear also it shall die. Only the mortal dies, so it is nothing new or damaging. It is, therefore, useless to be afraid of death.



The Cause of Conflict

These days it is being propagated that conflict in society, is due to caste-differences and these differences should not be recognised. This is a wrong assumption. In reality, conflict does not arise from differences of castes, on the contrary it arises from ego-derived selfishness and vanity.

In the world, caste (class)-differences are but natural. In different countries, there are many castes of people; not only amongst men, but in animals and birds, trees and shrubs; also the differences of classes (types) are acknowledged. Cows, sheep, goats, horses, camels, dogs and others belong to different species and within each class also there are variations. The characteristics and qualities are specific to each category. Their buyers and sellers are very well aware of these different species and these are valued and priced accordingly. Similarly, each tree belongs to a class specifically, and so are the fruits, vegetables and crops. The differences arise from the fact, that the creation is dissimilar and no two things are the same, even if these look alike. So the reason for conflict is not caste; but selfishness and vanity, which are demoniacal traits.

Another thing that can be seen is that in different classes there are no fights and conflicts, but in the same class there would be antagonism for reasons of selfishness and vanity, e.g., men fight men, and

women fight women. Among animals, the males clash with the males and the females with their counterparts. As a dog contends with a dog and a bitch with another bitch, the other one plays a supporting role in the struggle. Among the monkeys, a male monkey leads a female group. If a male monkey is born, the mother takes it away for protection, as the father becomes jealous of the male child and tries to kill it, while it does not kill a female child. This happens amongst dogs as well, a male offspring is killed by a dog as a prospective competitor and so does a bitch destroy a female offspring.

Among Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, there is no antagonism and struggle with one another. A Brāhmaṇa, contends with a Brāhmaṇa, a Kṣatriya with another Kṣatriya, a Vaiśya with another Vaiśya and a Śūdra with another Śūdra. It means that, in life there is a constant selfish struggle for existence. If we concede that everybody has the right to do any work, then there may be greater conflict. It means that if one can get more money, honour and status from a specific means of livelihood, everybody will do that job and nobody would do that work from which they get less money & respect. Everybody would desire higher jobs, while nobody would want to do low category work. As previously, only the Rājapūtas used to pick up arms for the state, but now everybody can fight. In the past, the four castes or orders of life would follow their own caste duties, but now all the castes have equal rights and thus the conflict would

multiply sixteen times. Previously, people used to work in accordance with the traditions of their caste or stage of life (Āśrama) and used to live in peace and harmony. But today the traditions of caste (order) having been obliterated; they, for selfish reasons, are divided into many parties, and fight for political power, among themselves. For the votes of other communities, Hindus destroy other Hindus. A mother, father and son may vote for three different parties and quarrel in their homes. It is preached that all must be united together, but in fact, there is disunity amongst them, with mother, father, son and brother all separated from each other, and rendered apart. The order of life (Varṇa) and stage of life (Āśrama) were divided on the basis of tradition and duties, while the parties are established only on mere selfishness.

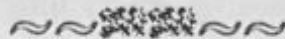
It is because of selfishness and vanity, that people of different castes, stage of life (Āśramas), communities etc., being influenced by the special interests of their order, support their own castes and condemn others. There is a story on this subject, of a prostitute. She thought how to attain salvation. She approached some holymen (Sādhus), who advised her to keep the company of holymen and serve them; they being ascetics would bless her. Then she went to some Brāhmaṇas, who said that the Sādhus are frauds, but they themselves are Brāhmaṇas from birth and are traditional teachers, and if she rendered service to them, she would attain salvation. Then she approached some hermits (Saṁnyāsīs) who advised her, that a Saṁnyāsī is the teacher of all

castes and by serving them, she would attain salvation. Then she went to some recluses (Vairāgīs), who informed her that a recluse is the best of all and with service rendered to him, she would attain salvation. Later she approached different religious leaders and each extolled his own community, while criticising others. They invited her to become their disciple and accept their Mantras and they promised to brief her, which would lead her to salvation. In short, wherever the prostitute went, she was advised by each group for the superiority of their class, sect or community, which now became obvious to her. She then realised that she had understood the basis of their responses and felt that she had found a solution. The Sādhus had advised her for the worship of Sādhus, the Brāhmaṇas recommended the service of Brāhmaṇas; so she decided to worship prostitutes. She then decided to arrange a special feast and invite the prostitutes there. They started appearing at the function at the prescribed time.

Outside the village, there lived an ascetic (Sādhu) who saw what was happening and thought about it. When he came to know that the prostitute was having a special feast, he went there, to impart moral teaching to her. As food was under preparation, the cook was pouring the cooked rice-water into a drain. The prostitute was watching everything from the roof of the house. The ascetic sat near the drain and started washing his hands with the rice-water. The prostitute asked him as to what he was doing. He replied whether she was blind, she should know that he was

washing his hands. The prostitute tried to stop him, but he would not listen. So she came down from the roof and told the ascetic (Bābā) that he was washing his hands with rice-water, which would make his hands dirtier. She pleaded with him to use clean water to wash his hands. The ascetic then said, that if the rice-water would dirty his hands, were the prostitutes more clean and pure, whose service would lead her to salvation? On hearing this, the prostitute realised that he was right and she would not attain salvation by serving those prostitutes. The ascetic said further, "A saint, who is not biased to any sect, order or community and does not insist on any exclusive association and whose conduct is pure and who thinks from within for the welfare of others without any selfish motive—such a saint whether male or female, Sādhu or Brāhmaṇa, or belonging to any caste, sect or denomination is fit for company and he will lead you to salvation."

It all means, where there are selfishness and pride and where there are desires for mundane pleasures and prosperity; there demoniac nature will certainly prevail. Where demoniac nature prevails, there can't be peace; there will be disquietude, conflict and degradation.



Thou and Thou Alone

‘Tū-Hī-Tū’

1

It is propounded in the Upaniṣad that there was only one and one, unique Being (Sat) in the beginning—

“सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।”

(छान्दोग्य० ६।२।१)

“sadeva somyedamagra āsīdekamevādvitīyam”

(Chāndogya. 6/2/1)

“In the beginning, my dear, this (world) was just Being (Sat), one only, without a second.”

(Chāndogya. 6/2/1)

Only that Primordial Being i.e., the Supreme God became diversified into many—

(१) तदैक्षत बहु स्यां प्रजायेयेति । (छान्दोग्य० ६।२।३)

(1) tadaikṣata bahu syāṁ prajāyeyeti.

(Chāndogya. 6/2/3)

He resolved “Would that I were many! Let Me procreate Myself!”.

(Chāndogya. 6/2/3)

(२) सोऽकामयत बहु स्यां प्रजायेयेति । (तैत्तिरीय० २।६)

(2) so’kāmayata bahu syāṁ prajāyeyeti.

(Taittirīya. 2/6)

He desired, "Would that I were many! Let Me procreate Myself!" (Taittirīya. 2/6)

(३) एको वशी सर्वभूतान्तरात्मा

एकं रूपं बहुधा यः करोति। (कठ० २।२।१२)

(3) eko vaśī sarvabhūtāntarātmā

ekam rūpaṁ bahudhā yaḥ karoti (Kaṭha. 2/2/12)

The Inner Soul of all things, the One Controller, Who makes His one form manifold—(Kaṭha. 2/2/12)

Despite being diversified into many, He remained one alone; manifoldness (i.e., plurality) did not occur unto Him—

(१) 'नेह नानास्ति किञ्चन।' (बृहदारण्यक० ४।४।१९)

(कठ० २।१।११)

(1) 'neha nānāsti kiñcana'

(Bṛhadāraṇyaka. 4/4/19; Kaṭha. 2/1/11)

'Here there is no diversity.'

(Bṛhadāraṇyaka. 4/4/19; Kaṭha. 2/1/11)

(२) 'एकोऽपि सन् बहुधा यो विभाति।' (गोपालपूर्वतापनीयोपनिषद्)

(गोपालपूर्वतापनीयोपनिषद्)

(2) 'eko'pi san bahudhā yo vibhāti'

(Gopālapūrvatāpanīyopaniṣad)

'Who manifests Himself as many, though He is one.'

(Gopālapūrvatāpanīyopaniṣad)

(३) 'यत्साक्षादपरोक्षाद् ब्रह्म।' (बृहदारण्यक० ३।४।१)

(3) 'yatsākṣādaparokṣād brahma'

(Bṛhadāraṇyaka. 3/4/1)

‘[Explain Him to me] Who is Brahma present and not beyond our ken, [Him who is the Soul in all things.]’
(Bṛhadāraṇyaka. 3/4/1)

(४) ‘सर्वं खल्विदं ब्रह्म ।’ (छान्दोग्य० ३।१४।१)

(4) ‘sarvaṁ khalvidaṁ brahma’

(Chāndogya. 3/14/1)

‘Verily, this whole universe is Brahma.’

(Chāndogya. 3/14/1)

(५) ‘ब्रह्मैवेदं विश्वमिदम् ।’ (मुण्डक० २।२।११)

(5) ‘brahmaivedaṁ viśvamidam’

(Muṇḍaka. 2/2/11)

‘Brahma, indeed, is this whole universe.’

(Muṇḍaka. 2/2/11)

Therefore, God has asserted to Brahmā, the Creator in the Śrīmad Bhāgavata—

‘अहमेवासमेवाग्रे नान्यद् यत्सदसत् परम् ।

पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥’

(२।९।३२)

‘ahamevāsamevāgre nānyad yatsadasat param,
paścādahaṁ yadetacca yo’vaśiṣyeta so’smyaham’

(2/9/32)

‘I was alone even before creation; there was nothing apart from me. I am alone whatever is being seen after creation, Whatever is Sat (real), Asat (unreal) and whatsoever is beyond Sat and Asat, all this is Myself alone. I am alone even after creation and I am

alone whatever remains after the destruction of all this.' (2/9/32)

Even in the Bhagavadgītā, the Lord has said :

(१) 'अहमादिश्च मध्यं च भूतानामन्त एव च ।' (१०।२०)

(1) 'ahamādiśca madhyaṁ ca bhūtānāmanta eva ca' (10/20)

"I am the beginning, the middle and also the end of all beings." (10/20)

(२) 'सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ॥' (१०।३२)

(2) 'sargāṇāmādirantaśca madhyaṁ caivāhamarjuna' (10/32)

"O Arjuna, I am the beginning, the middle and the end of all creations." (10/32)

(३) 'मत्तः परतरं नान्यत्किञ्चिदस्ति' (७।७)

(3) 'mattaḥ parataraṁ nānyatkiñcidasti' (7/7)

"There is nothing else besides Me." (7/7)

(४) 'वासुदेवः सर्वम्' (७।१९)

(4) 'vāsudevaḥ sarvam' (7/19)

'All is God (Vāsudeva)'. (7/19)

(५) 'सदसच्चाहमर्जुन ।' (९।१९)

(5) 'sadasaccāhamarjuna' (9/19)

'O Arjuna! I am being and non-being both'. (9/19)

(६) 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।' (१०।३९)

(6) 'na tadasti vinā yatsyānmayā bhūtaṁ carācaram' (10/39)

‘There is no creature, animate or inanimate, which exists without me.’ (10/39)

Saints also have stated their experience—

(१) ‘तू तू करता तू भया, मुझमें रहा न हूँ।
वारी फेरी बलि गई, जित देखूँ तित तू॥’

(1) ‘tū tū karatā tū bhayā, mujhamem rahā na hū,
vārī pherī bali gai, jita dekhū tita tū.’

“Uttering ‘Thou’, ‘Thou’, I was transformed into ‘Thou’ and there remained no sense of ‘I’ness in me; I have surrendered myself to Thee and so wherever I see, I see Thee only.”

(२) “सब जग ईश्वररूप है, भलो बुरो नहिं कोय।
जैसी जाकी भावना, तैसो ही फल होय॥”

(2) “saba jaga īśvararūpa hai, bhalo buro nahim koya,
jaisī jākī bhāvanā, taiso hī phala hoya.”

“The whole world is the manifestation of God, nobody is good or bad. The result is achieved only according to one’s faith or sentiment.”

(३) “सो अनन्य जाकेँ असि मति न टरइ हनुमन्त।
मैं सेवक सचराचर रूप स्वामि भगवन्त॥”

(मानस, किष्किंधा० ३)

(3) “so ananya jākem asi mati na ṭarai hanumanta,
maim sevaka sacarācara rūpa svāmī bhagavanta.”

(Mānasa, Kiṣkindhā. 3)

“O Hanumān! Know him My devotee with

exclusive devotion, who does not deviate from such an understanding that he is the votary and this animate and inanimate world is the manifestation of his Lord.”

(Mānasa, Kiṣkindhā. 3)

(४) “निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध ॥”

(मानस, उत्तर० ११२ ख)

(4) “nija prabhumaya dekhahim jagata,
kehi sana karahim birodh.”

(Mānasa, Uttara. 112 Kha)

“With whom he would bear hostility, when he sees the world as the manifestation of his Lord!”

(Mānasa, Uttara. 112 Kha)

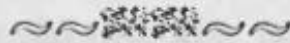
(५) “जड़ चेतन जग जीव जत सकल राममय जानि ।”

(मानस, बाल० ७ ग)

(5) “Jada cetana jaga jīva jata sakala rāmamaya jāni.”

(Mānasa, Bāla. 7Ga)

“Know all beings, animate and inanimate, as the manifestation of Lord Rāma.” (Mānasa, Bāla. 7Ga)



2

The Lord has said in the Gītā, “There are My two Natures : lower and higher.” Earth, water, fire, air, ether, mind, reason and ego—these constitute God’s lower nature eightfold divided. ‘The higher

nature' constitutes of the Jīva (the embodied soul).^{*} The lower and the higher, both are the natures i.e., powers of God. There is no existence of powers independent of the Empowered. Therefore, these two powers (the lower and the higher) are identical with God. The lower and the higher powers of God cannot be separated from God, in the same way as a person cannot show his power (strength) dissociated from him. The import is this that both the natures—the lower and the higher—being inseparable from God, are the very form of God.

In infinite universes, there is nothing else except the two natures, 'the lower' and 'the higher', in whatever is perceived, heard, learnt, thought and imagined in the form of three worlds, fourteen regions, sentient and insentient, immovable and movable, the creatures living on land, water and sky, the beings which are viviparous-oviparous-generated by sweat, sprouting, Sāttvika-Rājasa-Tāmasa (i.e., beings possessing

* भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥
 (गीता ७।४-५)

bhūmirāpo'nalo vāyuh khaṁ mano buddhireva ca,
 ahaṁkāra itīyaṁ me bhinnā prakṛtirasṭadhā.
 apareyamitastvanyāṁ prakṛtiṁ viddhi me parām,
 jīvabhūtāṁ mahābāho yayedam dhāryate jagata.
 (Gītā 7/ 4-5)

respectively Sattva, Rājasa and Tāmasa Guṇas predominantly in them), the human beings, gods, manes, Gandharvas, beasts, birds, insects, butterflies, ghosts, spirits, goblins and Brahma-Rākṣasas (i.e., the beings who become demons on account of the great sins committed by them during the life-time of the Brahmin-caste) etc. It is all 'the lower nature' whatever is perceived, heard, read, thought and imagined and also the means such as the body, senses, mind, intellect and egotism by which it is all perceived, heard, read, thought and imagined. But he (self) who perceives, hears, reads, thinks and imagines is 'Parā' (higher) nature. All bodies belong to 'the lower nature' (i.e., the Aparā Prakṛti) while all souls belong to 'the higher nature' (i.e., the Parā Prakṛti). Hence, there is nothing else besides the eightfold lower nature, one higher nature and One God—these ten in infinite universes.

The lower nature (the world), the higher nature (the Self) and God—all these three are perceived separately by the Jīva (i.e., the individual soul) on account of his believing, the lower nature (i.e., Aparā Prakṛti) as 'I', 'mine' and 'for me'. In reality, there is God alone; the Nature (Prakṛti) doesn't exist at all. The Nature (Prakṛti) is perceived only when one has an eye on it. It actually doesn't exist at all when glance is not cast towards it. One is a seer in relation with the thing seen. He is a witness in relation with the thing witnessed. When we believe our body as the self, God becomes the world for us i.e., God appears as the world. When the lower

and the higher natures belong to God, how can there be the distinction of 'I' and 'You'?

If we see ourselves, we are nothing else besides the lower and the higher natures (i.e., Aparā and Parā Prakṛtis). Our body, senses, mind, intellect and ego—all these are the lower nature (अपरा) and we ourselves are the higher nature (परा). The lower and the higher natures both belong to God; therefore only God exists! Our independent existence doesn't persist! Anything named 'I' doesn't exist!

The Nature and the possessor of the Nature (i.e., the Power and the Holder of the Power), though one, are two and though two are one. The One is perceived as manifold and manifold is perceived as One. The Lord says—

“मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः ।
अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ॥”

(श्रीमद्भागवत ११।१३।२४)

“manasā vacasā drṣṭyā gr̥hyate'nyairapīndriyaiḥ,
ahameva na matto'nyaditi budhyadhvamañjasā.”

(Śrīmadbhāgavata 11/13/24)

“It is only I, Who am perceived by mind, speech, eyes and other senses. There is nothing beyond Me—You do confirmedly and immediately understand this principle i.e., accept it.” (Śrīmadbhāgavata 11/13/24)

“आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः ।
त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः ॥”

(श्रीमद्भागवत ११।२८।६)

“ātmaiva tadidaṁ viśvaṁ sṛjate sṛjati prabhuḥ,
trāyate trāti viśvātmā hriyate haratīśvaraḥ.”

(Śrīmadbhāgavata 11/28/6)

“Only God is all, visible or invisible. The Lord alone becomes and creates this world. That Universal Lord is the protector and the protected and that Controller of the world alone is the destroyer and the destroyed.”

(Śrīmadbhāgavata 11/28/6)

It is mentioned in the Taittirīya Upaniṣad—

“अहमन्नमहमन्नमहमन्नम्।

अहमन्नादोऽहमन्नादोऽहमन्नादः॥”

(३।१०।६)

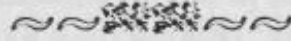
“ahamannamahamannamahamannam,
ahamannādo’hamannādo’hamannādaḥ.” (3/10/6)

“I am food, I am food; I am food. I am the enjoyer of food, I am the enjoyer of food, I am the enjoyer of food.”

(3/10/6)

A man perceives distance, distinction and separation from God inasmuch as he admits the existence of the world, believes it as his own and experiences its necessity. The aspirant, therefore, must consider God as his own and experience His need. Only by following these two factors, the aspirant’s relation with the world will be cut off and he would experience nearness, identification and feeling of non-separation (of one’s own) with God. It means that so long as an aspirant admits the existence of any other entity except God, he feels distance, distinction and separation

from God. As soon as he realizes the fact that there is nothing except God, distance, distinction and separation cease and the aspirant merges in the aim to be attained.



3

It is the best principle of the Gītā that all is God only and the Lord has declared him the rare great soul who has realized this fact—

“वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।”

(गीता ७।१९)

“vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ”

(Gītā 7/19)

“Such a great soul is very rare who realizes that all is God.”

(Gītā 7/19)

The Lord has stated in the Śrīmadbhāgavata—

“अयं हि सर्वकल्पानां सद्भीचीनो मतो मम ।

मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥”

(११।२९।१९)

“Ayaṁ hi sarvakalpānām sadhrīcīno mato mama, Madbhāvaḥ sarvabhūteṣu manovākkaḥāvṛttibhiḥ.”

(11/29/19)

“According to My opinion, the best of all means to attain Me is that one should have the feeling that

all beings and objects which he perceives with his mind, speech and body are My manifestations.”

(11/29/19)

To explain this, three illustrations of gold, iron and clay have been given in the Upaniṣads. There are plenty of ornaments of gold. Though they have various shapes, names, forms, weight, use, price etc., there is only gold in all of them. Similar is the case with weapons of iron and earthen wares of clay. Similarly, in the world created by God, there are many beings and articles etc., yet there is only one God in them.

Gold is distinctly visible in the ornaments of gold, iron is perceptible in the weapons made of iron and clay is perceived clearly in the pots of clay; but God is not perceptible in the world constituted of God. Hence, there is given an illustration of the wheatfield to explain that everything is God.

The peasants call the green plants of wheat also as ‘wheat’. When the cow eats the green plant of wheat, they say “Your cow ate our wheat”, even though the cow has not eaten a single grain of wheat! The farmer has no doubt at all in its being wheat, though not a single grain of wheat is seen! If there is a trader living in a city, he would not consider it as wheat. On the contrary, he would say “This is the grass. How can it be wheat? I have bought and sold a number of wheat-bags. Hence, I know what is wheat.” But the farmer would say only that it was not the grass grazed by the cow, but it was wheat. The

reason is that it was only wheat in the beginning in the form of seeds and only wheat would come out of it in the end. Therefore, it is wheat in the form of plants in the mid-state also. It is the ascertained truth (i.e., principle) that whatever is in the beginning and at the end, is in the mid-state also—

“यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन्”

(श्रीमद्भागवत ११।२४।१७)

“yastu yasyādirantaśca sa vai madhyam ca tasya san”

(Śrīmadbhāgavata 11/24/17)

“That which is at the beginning and at the end of a thing, verily is existent during the mid-state also.”

(Śrīmadbhāgavata 11/24/17)

The Lord is the seed (origin) of the whole world—

“यच्चापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥”

(गीता० १०।३९)

“yaccāpi sarvabhūtānām bījam tadahamarjuna, na tadasti vinā yatsyānmayā bhūtaṁ carācaram.”

(Gītā 10/39)

“Arjuna, I am the seed of all beings, for there is no creature, animate or inanimate, which exists without Me.”

(Gītā 10/39)

The worldly seed however originates from the tree and then vanishes after producing a tree. But God is not born and having created innumerable worlds, He

remains as He is. That is why God has declared Himself to be the eternal and imperishable seed—

“बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्।”

(गीता ७।१०)

“bījam mām sarvabhūtānām viddhi pārtha sanātanam”

(Gītā 7/10)

“O Pārtha, know Me as the eternal seed of all beings.”

(Gītā 7/10)

“प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्।”

(गीता ९।१८)

“prabhavaḥ pralayaḥ sthānam nidhānam
bījamavyayam.”

(Gītā 9/18)

“I am origin, end, the resting place, the store-house and the imperishable seed.”

(Gītā 9/18)

The mango-garden is called ‘the mango-garden’ even though there is not a single mango-fruit in it inasmuch as there were, previously, the seeds of mango, then trees grew up from them and mango-fruit would come out in the end and hence it is called only ‘the mango-garden’ in the middle state also. Only one sort of agriculture takes place from the worldly seeds; viz., wheat is produced from the seeds of wheat, only millet from millet-seeds, only juvāra (a kind of white or red corn) from the seeds of juvāra, only maize from the seeds of maize, mango-fruit from the seeds of mango etc. The seeds of all are different. But the seed in the form of God is extraordinary inasmuch as the

world having diversified forms is begotten from that one seed only—

“सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता॥”

(गीता १४।४)

“sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ,
tāsāṁ brahma mahadyonirahaṁ bījapraḍaḥ pitā.”

(Gītā 14/4)

“Of all bodies that take birth from different wombs, this Primordial Matter is the mother and I am the procreating Father, O son of Kuntī.” (Gītā 14/4)

There was God even before the creation of the world—‘सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्’ (छान्दोग्य० ६।२।१)—‘sadeva somyedamagra āsīdekamevādvitīyam’ (Chāndogya. 6/2/1)—“O you Amiable (Aspirant)! In the beginning this Sat (The Existing Entity) was there—only one and without the second.” (Chāndogya. 6/2/1) And in the end also only God will persist—“शिष्यते शेषसंज्ञः” (श्रीमद्भागवत १०।३।२५) “Śiṣyate śeṣasaṁjñāḥ” (Śrīmadbhāgavata 10/3/25). “The same Entity will exist in the end.” (Śrīmadbhāgavata 10/3/25). Now, how would be there any other entity in between? The import of the fact that only gold is perceived in the ornaments of gold and wheat is perceived in the agriculture of wheat, does not lie in perception and non-perception, but lies in expressing the oneness of the entity. All illustrations lead to the fact that the

entity (i.e., Sat) is one, whether perceived or not. The Lord says—

“अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन” (गीता ९।१९)
 ‘amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna.’
 (Gītā 9/19)

“O Arjuna! I am immortality as well as death; I am being and non-being both.” (Gītā 9/19)

Immortality also is God's form and death too is God's form. Being is God's form and non-being also is God's form. If a beautiful flower is bloomed and fragrance is spread, it is also the manifested form of God and if there be flesh, bones and excreta spreading bad smell, it is also the same (i.e., the manifested form of God). God has assumed the forms of Rāma, Kṛṣṇa etc., and has also assumed the forms of a fish, a tortoise, a boar and what not. He may assume any of the forms, but it is only He. It is His sweet volition to appear in any form. He plays the role of the form He assumes. If He assumes the form of a boar, He performs the role of a boar and if He assumes the form of a human being, He does accordingly. He, in the form of Nṛsiṁha (the form of a human being and a lion together), licks Prahlādajī!

The Lord says to the sage Uttānka—

“धर्मसंरक्षणार्थाय धर्मसंस्थापनाय च।
 तैस्तैर्वैषैश्च रूपैश्च त्रिषु लोकेषु भार्गव॥”
 (महाभारत, आश्व० ५४।१३-१४)

**“dharmasaṁrakṣaṇārthāya dharmasaṁsthāpanāya ca,
taistairveśaiśca rūpaiśca triṣu lokeṣu bhārgava.”**

(Mahābhārata, Āśva. 54/13-14)

“For the protection of righteousness and for establishing Dharma (righteousness) on a firm footing, I manifest Myself in various forms and act accordingly by those roles and forms.”

(Mahābhārata, Āśva. 54/13-14)

The Lord does the Lilā (sport) of the golden age during the golden age (Satyayuga) and the Lilā (sport) of the iron-age (Kaliyuga) during the iron-age (i.e., the age of vice and irreligion—Kaliyuga). If a person is seen committing sin or injustice, we should understand that God is doing the Lilā (sport) of the Kali age. Assuming any form He may do any Lilā (sport); our sight should not deviate from Him. The Lord says—

**“यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥”**

(गीता ६।३०)

**“yo mām paśyati sarvatra sarvaṁ ca mayi paśyati,
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati.”**

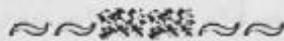
(Gītā 6/30)

“He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me.”

(Gītā 6/30)

It is like this. If snow and only snow lies everywhere,

how can it be out of sight? Similarly, if God exists in all forms, how and where would He be out of sight? Behind whom would He hide Himself? The sum and substance is this—Only God and nothing else abounds in all (i.e., God and only God pervades everywhere). In that God, there is neither 'I', nor 'You', nor 'this', nor 'that'; there is neither the past, nor the future nor the present. There is no creation, no new creation, no destruction, no universal destruction; there is no god, no human being, no demon; no beast, no bird and no evil spirit, no goblin; there is no animate and no inanimate; there is no movable or immovable. There is nothing except God. He alone has assumed many forms. He alone is manifested in infinite forms.



4

All is God—this we may perceive or not, may know or not, may experience or not, but we must strongly admit that this is a concrete fact. If there is any mistake, it is in our assumption and not in reality. There is no necessity of any action or object in realizing that all is God only, but only sentiment (Bhāva) is required. We have to change only our understanding. When there is an aspirant's introversion, there is nothing except God and when there is extroversion, whatever is perceived is the Līlā (sport) of God.

It is because of our inclination to lower nature that we are disinclined to God. If we are disinclined to the lower nature and are inclined to God, the master of the lower nature, we shall realize and become face to face with the reality—

“मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥”

(गीता ७।१४)

“māmeva ye prapadyante māyāmetāṁ taranti te”

(Gītā 7/14)

“Those, however, who take refuge in Me alone, cross the Divine illusion.”

(Gītā 7/14)

The Lord says—

“ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि॥”

(गीता ७।१२)

“ye caiva sāttvikā bhāvā rājasāstāmasāśca ye, matta eveti tānviddhi na tvahaṁ teṣu te mayi.”

(Gītā 7/12)

“Whatever entities there are, born of Sattva (the quality of goodness), and those that are born of Rājasa (the principle of activity) and Tāmasa (the principle of inertia), know them all as evolved from Me alone. In reality, however, neither I exist in them, nor do they exist in Me.”

(Gītā 7/12)

“न त्वहं तेषु ते मयि”—“na tvahaṁ teṣu te mayi”—
“Neither I exist in them, nor do they exist in Me”—

the import of this statement is, do not get entangled in the modes (Guṇas). God is in all. He is in modes (i.e., Guṇas) also. But by getting entangled in modes, we become separate from God. If we, instead of accepting the existence of God and giving importance to Him, accept existence and importance of the modes (the Guṇas), we would be dragged in the cycle of birth and death—"कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु" (गीता १३।२१)—
 'kāraṇam guṇasaṅgo'sya sadasadyonijanmasu' (Gītā 13/21)—"Attachment to modes is the cause of his birth in good and evil wombs" (Gītā 13/21). It is like this—in the wheat-farms only wheat is principal and not leaves and stalks. In the plant of wheat, the root is as inertia (Tāmasa), the stalk is Rājasa, Siṭṭā (the ear of corn) is Sāttvika and wheat (the grains of wheat) is beyond guṇas. The farmer's purpose is only to gain wheat. He labours hard, irrigates the field and adds manure into field only to get wheat. He has nothing to do with leaves and stalks, when he gains wheat, there being no importance of them according to his understanding. Similarly, the aspirant's goal is only to achieve God and not the three qualities, namely Sattva (the quality of goodness), Rājasa (the principle of activity) and Tāmasa (the principle of inertia). As the farmer is not concerned with the leaves and stalks though they are produced from the wheat, the aspirant is not concerned with the Sāttvika, the Rājasa and the Tāmas objects, though they are created by God.

As the father gives the toy of clay by spending

money to the child who wants it, similarly God comes in the form of the world, if we desire it. If we become the body, God becomes the universe. It is the (universal) law that nothing is known apart from the world, if one becomes the body.

All is God—this is not to be thought of, but to be accepted by the self. As soon as it is accepted, our view will change. The world is how we see it (i.e., the world is only in accordance with our view-point or vision.) The whole world will be changed, if our outlook is changed! Therefore, let our vision be such that God may be perceived in all forms. This is the real faith (i.e., belief in God; theism).

Dhruva, the excellent devotee says—

“भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
भूतादिरादिप्रकृतिर्यस्य रूपं नतोऽस्मि तम्॥”

(विष्णुपुराण १।१२।५१)

“bhūmirāpo'nalo vāyuh kham mano buddhireva ca,
bhūtādirādiprakṛtirasya rūpaṁ nato'smi tam.”

(Viṣṇupurāṇa 1/12/51)

“I bow down to Him Who has manifested Himself in the form of earth, water, fire, air, ether, mind, reason, ego and the primordial nature.”

If we internally possess attachment and aversion, we have learnt only intellectually and not accepted inwardly that “everything is God.” It does not lead us to salvation if we accept it intellectually, but it leads

us to salvation if we accept it inwardly. If everything is God only, who would have attachment and aversion and towards whom?

“निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध ॥”

(मानस, उत्तर० ११२ ख)

“nija prabhumaya dekhahim jagata kehi sana karahim birodha.”

(Mānasa, Uttara. 112 Kha)

“Towards whom would he bear enmity, if he perceives the whole world as his Lord?”

(Mānasa, Uttara. 112 Kha)

The Sāttvika, Rājasa or Tāmasa sentiments, objects, action or entity etc., which are perceived by the body, senses, mind and intellect are God only. All quiverings of mind are God only. In this world, whatever is perceived, heard, thought, understood as good or bad, pure or impure, friend or foe, wicked or generous, sinful or virtuous—all this is God only. The body and the embodied, the field and the knower of the field, the lower nature and the higher nature, the perishable and the imperishable etc.—all this is God only. When everything is God, how can ‘I’ be there? There is no existence of ‘I’, only there is ‘Thou and Thou’ alone—

“तू तू करता तू भया, मुझमें रही न हूँ।

वारी फेरी बलि गई, जित देखूँ तित तू॥”

“tū tū karatā tū bhayā, mujhamen rahī na hūṁ,
vārī pherī bali gai, jita dekhūṁ tita tū.”

“Uttering ‘Thou’, ‘Thou’, I was transformed into

'Thou' and there remained no sense of 'I'ness in me; I have surrendered myself to Thee and so wherever I see, I see Thee alone."

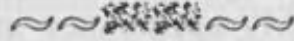
Now, why is there delay in attainment of God? Attainment of God is instant. Suppose we see a river. If one, who knows, says that the river is the Ganges, our feeling would change as soon as we hear it. Our outlook is changed. What is the delay there? What exertion have we to do? What action or object is required? In accepting the fact that everything is God, no book is to be studied, no meditation is to be practised, nothing is to be contemplated, no hearing, thinking or profound meditation is required, no eyes are to be closed, no ears are to be closed, no nose is to be pressed. There is no need to go to the forest, to enter into a cave and to retire for the Himālaya! We have simply to merge our existence with God without keeping it separate. Only 'Thou' and 'Thine' are to be accepted leaving aside 'I' and 'mine'. Then there would remain no 'Thine', but only 'Thou and Thou' would remain. Only God would remain in the place of 'I' also.

It is a principle that future is not expected for the thing which exists permanently and no action or object is required to achieve the thing which is everywhere. God, Who is attained by going anywhere, is existent absolutely where we are. There is no necessity of going anywhere or changing anything. Only mind is required to be changed. True aspiration should be there to

achieve Him. He is accessible only by ardent desire. The person, who desires only attainment of God, attains Him instantly. There is delay for him who bears delay for want of true and ardent desire.

There is a way to attain a thing which is away. There is no way to achieve a thing which is omnipresent. It is achieved only by desiring it. Only God and nothing else is accessible by desire. God is unique and hence the desire for Him also should be unique. The world can't be achieved only by desiring it. It is achieved by 'doing', while God is achieved by 'not doing'. The aspirant must have internal (true) desire for God. God is not accessible, if the world is felt pretty and there is desire for it. One who feels the thirst for water inwardly, looks water. Similarly, one who feels the thirst for the world would see the world and one who feels thirst for God inwardly, looks God. If there is no thirst, the thing is not perceived at all even though it is in front. The world disappears, if there is the thirst for God and God disappears, if there is the thirst for the world. He who has the inner thirst for the world creates the world—'ययेदं धार्यते जगत्' (गीता ७।५)—'yayedam dhāryate jagat' (Gītā 7/5)—'By which the whole universe is sustained' (Gītā 7/5) and one who possesses the thirst for God inwardly, seeks out God—'ततः पदं तत्परिमार्गितव्यम्' (गीता १५।४)—'tataḥ padam tatparimārgitavyam' (Gītā 15/4) 'Then one should diligently seek that Supreme State (i.e., God)'—(Gītā 15/4). On account

of the thirst for the world, like a mirage it appears to exist though it does not exist and God is being perceived when there is thirst for God even though He does not appear. When the thirst for God is aroused, no thought of the past comes to his mind, he does not have hope for the future and remains restless without attaining God at present.



6

Out of the three viz., the lower nature (Aparā), the higher nature (Parā) and God, the lower nature and the higher nature are the objects of knowing, but God is not an object of knowing, but He is the object of believing. God should be believed and cannot be known. How can the created know the Creator? How can the effect know its cause? God has, therefore, stated in the Gītā—

“वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन॥”

(७।२६)

“vedāham samatītāni vartamānāni cārjuna,
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana.”

(7/26)

“Arjuna, I know all beings of the past as well as the present, nay, even those that are yet to come; but none (devoid of faith and reverence) knows Me.” (7/26)

“न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥”

(१०।२)

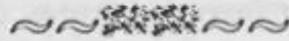
“na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ,
ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaśaḥ.”

(10/2)

“Neither gods nor the great sages know the secret of My birth (i.e., My appearance in human form out of mere sport); for I am the prime cause of gods as well as of the great seers.” (10/2)

We do not know our parents, but only believe them inasmuch as we did not see them at the time of birth as it was quite impossible to see them. Similarly, we can't know God also, but only can believe Him. It is absolutely impossible to know the father as compared to the mother, because our body was already formed at the time when we were born from the womb of our mother, but there was no existence of our body when the father begot us (i.e., when he placed the seed in the womb of our mother). God is the Father of the whole of universe—‘अहं बीजप्रदः पिता’ (गीता १४।४)—“aham bījapradah pitā” (Gītā 14/4)—“I am the procreating Father” (Gītā 14/4). “पिताहमस्य जगतः” (गीता ९।१७)—“pitāhamasya jagataḥ” (Gītā 9/17)—“I am the Father of this universe” (Gītā 9/17), “पितासि लोकस्य चराचरस्य” (गीता ११।४३), “pitāsi lokasya carācarasya” (Gītā 11/43)—“You are the Father of the animate as well as the inanimate beings” (Gītā 11/43),

“ममैवांशो जीवलोके” (गीता १५।७), “Mamaivāṁśo jīvaloke” (Gītā 15/7)—“The individual soul is My portion in this world of life” (Gītā 15/7). Therefore, God can only be believed. It is absolutely impossible to know Him. It is like this. We can’t refrain from believing our parents. If we admit existence of our body, we must admit our parents’ existence. Similarly, we can’t but admit God. We must admit existence of God, if we admit our own existence, because how can there be effect without cause? From where did we come without God? No one can deny or refuse the existence of God saying “There is no God”, as none can deny or refuse one’s own existence, saying ‘We do not exist’. We can only believe that everything is God only, but we can’t know it inasmuch as it is beyond understanding and understanding (i.e., intellect) is under the sphere of it.



7

There are three steps to realize that everything is God. They are as under as per order—

- (1) Everything belongs to God only.
- (2) Everything is God only.
- (3) Nothing at all has ever been except God.

Everything which is seen and heard is acquired and lost. That which we have got is to be lost. There is

no doubt in this at all. In the whole of universe, an object of the size of a sesame seed even, is not ours. That which is seen and heard is all the lower nature (i.e., अपरा प्रकृति—the Aparā Prakṛti) which belongs to God. The Lord has declared the lower nature as “My nature”—“अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा” (गीता ७।४)—“ahamkāra itīyaṁ me bhinnā prakṛtirasṭadhā” (Gītā 7/4)—“Earth, water, fire, air, ether, mind, reason and also the ego—these constitute My nature eightfold” (Gītā 7/4) and the higher nature has also been declared as “My nature”—“प्रकृतिं विद्धि मे पराम्” (गीता ७।५), “prakṛtiṁ viddhi me parām” (Gītā 7/5)—“Know My higher nature” (Gītā 7/5). Then, what object is ours? Everything has been of God! Therefore, whatever is perceived, belongs to God—if this is sternly accepted, our course of discipline (Sādhana) would start. It would not start till we admit as our own the things we have acquired. By considering our own the thing or the person we have come across, neither discrimination nor trust would be strengthened. Saints and devotees, therefore, have never admitted the world as their own. On the contrary, they have considered God only as their own—“मेरे तो गिरिधर गोपाल, दूसरो न कोई”—“mere to giridhara gopāla, dūsaro na koī”—“Only Giridhara Gopal (i.e., God who held the mountain and who protected cows) is mine, and none else.” Even ‘I’ is not ours, but it is of God only. Body, senses, mind, intellect, vital air etc.,—everything belongs to God only.

No sooner is accepted the truth that 'everything belongs to God only' then the truth that 'everything is God only' would manifest inasmuch as this world is simply the imagination of the self. The world exists neither in the view of the noble soul (i.e., the great saint who has realized the Ultimate Truth) nor in the view of God, but is in the view of the individual Soul (Jīvātmā). In the view of the noble soul, everything is God only—"वासुदेवः सर्वम्" (गीता ७.१९)—"vāsudevaḥ sarvam" (Gītā 7/19)—"Vāsudeva (All pervading God) is everything" (Gītā 7/19). According to the Lord also, all that is manifested and unmanifested is He alone—"सदसच्चाहमर्जुन" (गीता ९.१९)—"sadasaccāhamarjuna" (Gītā 9/19)—"Everything which is manifested and unmanifested is Myself, O Arjuna" (Gītā 9/19). But the individual self has sustained the world in his intellect on account of his own attachment and aversion—"ययेदं धार्यते जगत्" (गीता ७.५)—"yayedam dhāryate jagat" (Gītā 7/5)—"By which the whole universe is sustained." (Gītā 7/5). Really speaking there is not even the trace of the world. Only God pervades all places, time, objects, individual beings, incidents, situations etc. If we do not understand this fact, our understanding is faulty and not the Ultimate Truth. Truth would remain truth, even though we do not understand it. How can it be untrue? An aspirant may do whatever he wants to do, but he must have to admit the truth in the end.

After realizing 'वासुदेवः सर्वम्' 'vāsudevaḥ sarvam'—

‘The Lord is everything’, there would not remain ‘सर्वम्’—‘sarvam’—‘everything’ also. This has been named ‘Final absorption’ (आत्यन्तिक प्रलय—Ātyantika Pralaya) in the Śrīmad Bhāgavata (12/4/23-34) and this has been called as ‘Ultimate Repose’ by the noble Tulasīdāsa—‘पायो परम विश्रामु’ (मानस, उत्तर० १३०।३)—‘pāyo parama biśrāmu’ (Mānasa, Uttara. 130/3)—‘Achieved the ultimate repose.’ As in the case of agriculture of wheat, so long as agriculture remains, leaves and stalks also are perceived, but in the end, only wheat remains; similarly the import is this that only Vāsudeva (i.e., All-pervading Lord) is there. Nothing else is there, never it was, never would it be and never can it be. By this, it is proved that nothing has been ever created except God. This state is indescribable, because there remains no describer.

The Lord says—

“सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया ।
परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥”

(श्रीमद्भा० ११।२९।१८)

“sarvaṁ brahmātmakam tasya vidyayā”tmamanīṣayā,
paripaśyannuparamet sarvato muktasaṁśayaḥ.”

(Śrīmadbhā. 11/29/18)

“When an aspirant bears the understanding of God pervading everywhere, he perceives that everything is God only. Then being free from this notion also, he should become tranquil and then all doubts are removed automatically.”

(Śrīmadbhā. 11/29/18)

The import of the word 'उपरमेत्'— 'Upamet'—is this that the aspirant gets rid of this state also i.e., he forsakes this state of viewing everything as God also, because 'everything' does not persist in his view; Only God remains. The sum and substance is this that the devotee, having been dedicated to the Lord pervading everywhere, merges himself also into Him, then, there does not remain the dedicated, but only God in Whom he has sought refuge remains. This is real surrender. After this sort of real surrender (refuge), Supreme love (devotion) is achieved—"मद्भक्तिं लभते पराम्" (गीता १८।५४)—"madbhaktim labhate parām" (Gītā 18/54)—"He obtains Supreme devotion to Me" (Gītā 18/54). Then God voluntarily becomes two out of one for the purpose of love-sport—

“द्वैतं मोहाय बोधात्प्राग्जाते बोधे मनीषया।
भक्त्यर्थं कल्पितं (स्वीकृतं) द्वैतमद्वैतादपि सुन्दरम्॥”

(बोधसार, भक्ति० ४२)

“dvaitam mohāya bodhātprāgjāte bodhe manīṣayā,
bhaktyartham kalpitam (svīkṛtam)
dvaitamadvaitādapi sundaram”.

(Bodhasāra, Bhakti. 42)

“Cognition of duality before realization of the Ultimate Truth is for illusion; but after realization, duality accepted for devotion is more delightful than non-duality.” (Bodhasāra, Bhakti. 42)

This love (i.e., devotion) increases at every moment inasmuch as it has taken place by the sweet volition

of the Lord. Therefore, the devotee and the Lord conjoin* (=become united) sometimes, while sometimes they become two. These identification and separation in devotion take place by the sweet volition of the Lord and not by that of the devotee. Even the liberated souls want this love (i.e., the supreme love), because subtle ego persists even after attainment of Yoga and Self-realization, but this subtle egoistic notion also subsides totally when the Supreme Devotion is achieved. That is why it is stated—

“प्रेमभगति जल बिनु रघुराई । अभिअन्तर मल कबहुँ न जाई ॥”

(मानस, उत्तर० ४९।३)

“premabhagati jala binu raghurāi, abhiantara mala kabahū na jāi.

(Mānasa, Uttara. 49/3)

“Without the water in the form of the Supreme Devotional Love for the Lord, internal malice never subsides.”

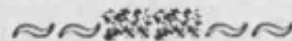
(Mānasa, Uttara. 49/3)

CONCLUSION

This universe is the first incarnation of the Lord—
‘आद्योऽवतारः पुरुषः परस्य’ (श्रीमद्भा० २।६।४१)—“ādyo’vatārah puruṣaḥ parasya” (Śrīmadbhā. 2/6/41)—“The Puruṣa (in the form of the universe) is the first incarnation of the Supreme” (Śrīmadbhā. 2/6/41). One and only one

* This subtle ego does not become the cause of birth and death, but becomes the cause of difference of opinions. On account of this subtle egoistic feeling, there are differences of opinions among the preceptors and their philosophical thoughts.

Lord becomes many by assuming diversified forms and then becomes One having cast away this multiplicity of forms. He remains one even though He is diversified. To remain as One or to become manifold—this is His sweet volition, His sport. What would be the difference in gold, if there are hundreds of ornaments made of gold and then those ornaments are melted into gold or many a toy be made of the same sugar and then toys be changed into sugar again? In the same way, what difference would it make in God if He became the entire universe? Reality is one only and would remain one only. Apart from that Reality nothing has ever been, would ever be or can be. Only God alone existed, exists now and would exist. That same God alone assumes the forms of the Lover and the Beloved and indulges in love-sports. Only in attaining that Supreme Love, increasing at every moment, lies the perfect fulfilment of human life.



God can be attained assuredly today

To attain God is very easy. Nothing is so easy as it is. But there should be want of God only and not of anything else simultaneously inasmuch as none else is equal to Him at all.* As the Lord is extraordinary, want for Him also should be extraordinary. Three things are necessary for attaining worldly enjoyments— (1) Want (2) effort and (3) destiny. To get the worldly objects, the very first thing necessary is want (i.e., desire) for it. Then action is to be done to get it. And even after doing effort (i.e., action) also, it will be attained only when there is destiny to get it. If there is no destiny, the object will not be attained even though we desire and do effort to have it. That is why it happens that we try for profit, but loss is incurred! But God is attained only by aspiration. There are not required effort and destiny for it. There is never loss

* “न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः॥” (गीता ११।४३)

“na tvatsamo'styabhyadhikah kuto'nyo
lokatraye'pyapratimaprabhāva.”

(Gītā 11/43)

“O Possessor of incomparable glory! in all the three worlds,
there is no one else equal to You; how can anyone be superior?”

(Gītā 11/43)

at all on the path for God, but profit and profit only is there.

Nothing except God can be attained only by desire, the reason being, the human body has been availed only to attain Him. God has bestowed upon us the human body only for the purpose of our attaining Him. The second thing—God is omnipresent. Not even the space where the sharp tip of a needle can stand is vacant without God. In attainment of Him, therefore, effort and fate are of no use at all. The thing which is perishable can be obtained by efforts. Eternal God can't be attained by actions. He can be attained only by an ardent desire. God can be attained by (true and ardent) desire by one, a male or a female, an ascetic or a house-holder, literate or illiterate, a child or a youth and what not. There should not be desire for life or death, enjoyments or accumulation, except that for God. Objects will not perish without desires. We are to get surely whatever is destined for us. No one else can get the thing which is destined for us—'यदस्मदीयं न हि तत्परेषाम्'—'yadasmadīyaṁ na hi tatpareṣām'—'what belongs to us cannot be for others.' How can any other person suffer from the fever which we have to suffer? In the same way, if property is destined for us, we are to get it definitely. But there is no destiny as regards attainment of God.

God cannot be attained by paying any price for it. Only that thing can be obtained by giving its price which is less costly than that. In the market, the thing

does not cost that much price which is paid for it. We have assuredly nothing (action or object) so valuable by which God can be attained. That God is unique, eternal, powerful, everlasting and omnipresent. He is ours and within us—"सर्वस्य चाहं हृदि सन्निविष्टः" (गीता १५।१५)—"sarvasya cāhaṁ hr̥di sanniviṣṭaḥ" (Gītā 15/15). "I reside in the hearts of all beings" (Gītā 15/15), "ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति" (गीता १८।६१)—"īśvaraḥ sarvabhūtānāṁ hr̥ddeśe'rjuna tiṣṭhati" (Gītā 18/61)—"O Arjuna, the Lord dwells in the hearts of all beings" (Gītā 18/61). He is not away from us. God would dwell in our hearts even though we take birth in eighty-four lac wombs. He would dwell in our hearts even though we go to the heaven or to the hell. He would dwell in our hearts even if we become beasts, birds and trees etc. He would reside in our hearts even though we become gods and would do the same even if we become God-realized souls or liberated souls. That God would dwell in our hearts even if we become the vilest of sinners or the most unjust. Can the attainment of such God dwelling in the hearts of all be difficult? God is not accessible if there is simultaneously the desire for living, respect, greatness, happiness, enjoyments etc., as God is unique. Neither anyone else was, nor is, nor would be nor can be equal to Him at all. The case being such, how can He be attained? He would be attained if there is thirst only for Him. What is the value of the perishable objects as compared to God? Can He be attained by

perishable actions and objects? He can't be attained. When the aspirant cannot remain without Him, He also cannot remain without him; as it is God's nature—"ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्" (गीता ४।११)—
 "ye yathā mām prapadyante tānstathaiva bhajāmyaham" (Gītā 4/11)—
 "Howsoever men approach Me, even so do I seek them" (Gītā 4/11).

Suppose a mosquito wants to see an eagle and the eagle also wants to see it; then would the mosquito reach the eagle first or would the eagle reach the mosquito first? The power of mosquito cannot be useful to approach the eagle. Only the power of the eagle would be useful in it. Similarly, if there is a will to see God, only the power of God would be useful. Our power, our action, our destiny would not yield anything. On the contrary, only our ardent desire would work. There is nothing else which is required except our (ardent) aspiration.

We can't reach God; does it mean that God also can't reach us? We can't reach God by whatever power we may use. But God dwells in our hearts verily. God appears to be away from us because we believe that God is away. God had to go first to Dwārakā and then to come to Draupadī because she invoked Him by addressing Him "Govinda, residing in Dwārakā." If she had addressed Him residing there, He would have manifested Himself immediately! If we believe that God would not be attained just now, He would not be attained, as we ourselves have put a bar.

An incident happened at Gorakhpur, before the Vikram year 2000. I delivered lectures at Gorakhpur. There was a gentleman, named Sevārāmājī, serving in a bank. One day, I stated in my lecture : "God can be attained even today, if you think ardently that He must be attained today." That gentleman took it firmly. He resolved that he would see God on that day assuredly. He purchased a garland, sandal-wood paste etc., with the intention that he would garland Him and then besmear Him with sandal-wood paste. He closed the room and sat there waiting for God to appear. In due course of time, there was possibility of the appearance of God and fragrance also started, but God did not appear. Next day he invited me for alms. I used to have alms from some houses. That day I went to his house. He then asked "God was to appear, fragrance also started; then what was the hinderance that He didn't appear?" I said, "How can I know it? But I would like to ask you whether you felt how God could appear so soon." He said that it was so. I said, "It was the hinderance, God would have definitely appeared if you had firmly believed that God must appear. You yourself have obstructed thinking how God would be attained thus immediately."

If you think that God would be attained today, He would be attained assuredly today. But there should not occur even the shadow of the thought that how God could be attained so soon. God is not obstructed by your actions. If God is obstructed by your evil

actions, if He is impeded by your sins, how can He bless you, even if He is availed? But God is not impeded by any action. There is no power at all that can prevent God from being attained. He is neither obstructed by meritorious deeds nor by evil deeds. He is easily accessible for all. Our sins will become mightier than even God if He is obstructed by the sins. If sins are mightier than God, how can we be blessed, even if He is attained? What is the benefit of His being attained if He be impeded by sins? None else is as mighty as He is, nor anyone has been, nor would be or can be. If you wish ardently, God shall be certainly attained, it does not matter, even if you be of any sort of being! There is no doubt in it; He shall be attained. The human birth has been bestowed upon us only for attaining God; otherwise what would be the difference between the beast and the human being?

“खादते मोदते नित्यं शुनकः शूकरः खरः।
तेषामेषां को विशेषो वृत्तिर्येषां तु तादृशी॥”

“khādate modate nityam śunakaḥ śūkaraḥ kharah,
teṣāmeṣāṁ ko viśeṣo vṛttiryeṣāṁ tu tādr̥śī.”

“A dog, a hog and a donkey—each of these eats and enjoys itself daily; if the attitude of those and these (i.e., those animals and these human beings) is the same, what is the discrimination between them?”

“सूकर कूकर ऊँट खर, बड़ पशुअनमें चार।
'तुलसी' हरिकी भगति बिनु, ऐसे ही नर नार॥”

“sūkara kūkara ūṭa khara, baḍa paśuanamem cāra,
‘tulasī’ harikī bhagati binu, aise hī nara nāra.”

“The hog, the dog, the camel and the donkey—these four are prominent amongst the animals; Tulasī opines that the male and the female are of the same sort, if they do not have the devotion for God.”

The gods’ life is for enjoyments. They also desire to attain God—“देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः” (गीता ११।५२)—“devā apyasya rūpasya nityam darśanakāṅkṣiṇaḥ” (Gītā 11/52)—“gods also are always desirous of beholding this form.” (Gītā 11/52). They, however, wish God, but can’t give up the desire for enjoyments. The same is the condition of human beings. If you earnestly wish to behold God, God will have to appear before you; there is no doubt in it. But if you yourself put a bar that God would not appear, He would not appear! It has been declared explicitly in Gītā—

“अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥”

(९।३०-३१)

“api cetsudurācāro bhajate māmananyabhāk,
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ.
kṣipram bhavati dharmātmā śaśvacchāntim nigacchati,
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati.”

(9/30-31)

“Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint inasmuch as he has rightly resolved. Speedily, he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls.”

(9/30-31)

The purport is this—even if the vilest sinner is an exclusive devotee, he also should be considered a saint, because he has rightly resolved that God would certainly be attained.

Desire only God and don't desire anything else. Do not desire to live or to die. Do not desire respect and greatness. Do not desire enjoyments and wealth. Desire only God and He shall be attained. Atleast, test my statement! God is not attained by you, because you do not want Him. If you want wealth, how can God intervene? The meanest thing in the world is wealth. There is not anything as despicable as wealth at all. If your mind is engrossed in such a worthless thing, how can God be attained? By giving money you may purchase dinner, clothes, vehicles etc., but money itself can't be used for eating, dressing or act of riding (i.e., mounting on it as a vehicle). The import is this that money itself is not useful but its expense becomes useful.

God can be attained only by desire (i.e., earnest aspiration). Nobody is able to restrict Him if one has a burning desire. If a child is weeping, the mother

definitely comes. The child does not do any house-affair. On the contrary, it hinders your work. But when it is weeping, all house-members side it. The mother-in-law and the father-in-law, the husband's younger brother and elder brother—all say, "O you, Housewife! the child is weeping; carry it up." The mother has to give up all domestic work and carry the child on her lap. The only power the child possesses is weeping—"बालानां रोदनं बलम्"—"bālānām rodanam balam"—"To weep is the power of children." If you being pained for God, earnestly cry for Him, all devotees, saints and noble souls would side you and invoke God by complaining—"Why don't You appear before him?" Only they are the parents-in-law of God!

Truly speaking, God is already attained, but only your worldly desires bar Him. If you desire money and enjoyments, God does not make you rid of these compulsorily. Giving up worldly desires, if you earnestly aspire for God, who is to restrict you from doing so? No one has power to restrict you. If you are pained for beholding God, God also would be pained for you. If you be pained for the world, the world would not be pained for you. Even if you weep for the world, the world would not be pleased. But if you weep for God, He would also weep.

Only the mother knows whether the child really weeps or not. If the child does not shed real tears and simply utters the sound of weeping, the mother understands that it cheats! If the child weeps truly, its

breathing goes up, the mother would forget all her work and immediately carry it up. If the mother does not go to that child, she must die! What is the use of her living? Similarly, if God doesn't see the one who loves God truly, God must die!

There was a saint. A person came to him and asked him, "How can God be attained instantly?" The saint said, "God would be attained by ardent desire." What is the form of ardent desire?" he asked. The saint said, "One cannot live without God—it is the form of ardent desire." That person could not grasp it properly and continued to ask—"What is the nature of ardent desire?" One day, that saint asked that man to go with him for bathing in the river. Both went to the river and started to bathe. No sooner did that man dive into the river than that saint caught his neck and pushed him down. That man started frothing and fuming for a while in the river. Then the saint released him. Coming upwards from the water, the man said, "Being a saint, should you act like this? I would have died today!" The saint asked, "Please tell me what you remembered at that time. Did you remember your mother, father, money, wife or son?" He said, "You Noble Soul! I was dying; who would be remembered?" The saint said, "You had asked me the true form of ardent desire. I have made you realize verily its specimen. When none else is remembered except God and you can't live without Him, God would be attained. Even God has no power by which to remain unattained in such circumstances."

God is not attained by actions. The thing attained by action is perishable. Money, respect, honour, welcome are attained by actions. God is eternal. He is not the fruit of your actions, but of your ardent aspiration. But verily you have no care to attain God. Then how can He be attained? God as if says "If your dealings are carried out without Me, I also do without you. If your dealings are obstructed for want of Me, My dealings are also impeded without you. If you can't live without Me, I also can't live without you."

Really speaking, you have no ardent desire for attainment of God at all. If you attend holy assemblage, you are definitely to have some advantage. As much as you attend holy assemblage and think over what you listen to, you are to have advantage—there is no doubt in it. But God would not be attained soon. He would be attained after so many births. But if there is ardent desire to attain Him, God shall have to appear. He is every moment eager to see you. Whom else would He see, if He does not see him who desires Him? Therefore, call Him heartily by saying "O Lord! O my Lord!"

सच्चे हृदयसे प्रार्थना, जब भक्त सच्चा गाय है।

तो भक्तवत्सल कानमें, वह पहुँच झट ही जाय है ॥

sacce hr̥dayase prārthanā, jaba bhakta saccā gāya hai,
to bhaktavatsala kānamem, vaha pahūca jhata hī jāya hai.

When a true devotee invokes Him heartily, his invocation reaches immediately the ears of God Who is affectionate to devotees.

If a devotee prays heartily to God, He has to appear. What else would be attained except God by him who does not desire anything except God, i.e., by him who does not have desire for living, dying, respect, welcome, honour, money or the family? God doesn't consider whether you are sinful or virtuous, literate or illiterate. He simply takes into consideration your true aspiration.

“रहति न प्रभु चित चूक किए की।
करत सुरति सय बार हिए की॥”

(मानस, बाल० २९।३)

“rahati na prabhu cita cūka kie kī,
karata surati saya bāra hie kī.”

(Mānasa, Bāla. 29/3)

“The Lord does not mind the mistake committed (by a devotee) and He thinks of the devotional love of the heart of the devotee a hundred times.”

(Mānasa, Bāla. 29/3)

He keeps into memory the sentiments of the heart and not at all the sins committed by a devotee previously. God's mind is such that your sins are not printed in it (i.e., are not depicted in it i.e., He does not give a tinge of importance to the sins committed by His devotees). Only your aspiration gets itself depicted in it. How can God be attained? If such a unique aspiration is aroused, God would be attained definitely. There is no doubt in it. Do not desire anything else except God, and then please see whether

He is attained or not. I shall also be tested whether I tell you the truth, if you test this by putting it into practice! I tell you this on the authority given in the Gītā. The Lord has stated in the Gītā—“ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्” (४।११)—“ye yathā mām prapadyante tāmstathaiva bhajāmyaham” (4/11)—“Howsoever men approach Me, even so do I seek them” (4/11). If we do not feel happy without God, God would also not feel happy without us. If we weep without God, God would also start weeping without us! None else is as easily accessible as God. The Lord states—

“अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥”

(गीता ८।१४)

‘ananyacetāḥ satatam yo mām smarati nityaśaḥ,
tasyāham sulabhaḥ pārtha nityayuktasya yoginaḥ’.

(Gītā 8/14)

“O You Delighter of Pṛthā! (i.e., the Son of Pṛthā!) he who always and constantly thinks of Me (remembers me) with undivided mind, to that Yogī always absorbed in Me, I am easily attainable.” (Gītā 8/14)

The Lord has called Himself as “Easily attainable”, but “The Great Soul” has been declared as “rare”—

“बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥”

(गीता ७।१९)

“bahūnām janmanāmante jñānavānmām prapadyate,
vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ.”

(Gītā 7/19)

“In the very last of all births (i.e., in the human birth), the man of realization, worships Me, realizing that all this is God. Such a great soul is very rare.”

(Gītā 7/19)

“हरि दुरलभ नहिं जगतमें, हरिजन दुरलभ होय।
हरि हेर्याँ सब जग मिलै, हरिजन कहिं एक होय॥”

“hari duralabha nahim jagatameṁ, harijana duralabha hoyā,
hari heryāṁ saba jaga milai, harijana kahim eka hoyā.”

“God is not difficult to be attained in the world, but a devotee of God is available with difficulty; If He is searched, He can be attained everywhere, but the devotee of God is available only somewhere.”

The devotees of God are not available everywhere, but God is available at all places. God appears wherever the devotee resolves to behold Him.

“आदि अन्त जन अनैतके, सारे कारज सोय।
जेहि जिव उर नहचो धरै, तेहि ढिग परगट होय॥”

“ādi anta jana anātake, sāre kārāja soya,
jehi jiva ura nahaco dharai, tehi ḍhiga paragata hoyā.”

“He (i.e., God) alone conduces men to accomplish their tasks of infinite number from the beginning to the end, but He manifests Himself before the soul who bears true love in his heart for Him.”

God appeared from the pillar for Prahlāda—

“प्रेम बढौं प्रह्लादहिको, जिन पाहनतें परमेस्वरु काढे ॥”

(कवितावली ७।१२७)

“prema badaum prahlādahiko, jina pāhanatēṁ paramesvaru kāḍhe.”

(Kavitāvalī 7/127)

“I describe (i.e., admire) the hearty love of Prahlāda which revealed (brought out) the Great Lord from the stone.”

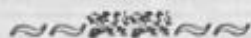
(Kavitāvalī 7/127)

God is the supreme disinterested friend of all. He is available to the sinner and the vicious soon. The mother attends the weak child immediately. A mother has two sons. One of the sons takes meals in due time and then he does not take anything, while the second son eats every now and then for the whole day. If both the sons sit for meals, the mother would first give the piece of bread to him who takes meals regularly; because if he goes away hungry, he won't take anything afterwards. The mother says to the another son, “Please wait”, because he goes on eating the whole day like a she-goat. Even though both are the sons of the same mother, the mother bears partiality. In the same way, God, first of all is available to the devotee who does not want anything else except God, because he is beloved of God. He doesn't consider anyone else except God as his own. If he is distressed for God, God can't bear his distress.

If a child of the age of four or five years quarrels with the mother, it is the child which wins, she becomes utterly helpless. In the worldly struggle, only he wins

who is more powerful, but in the struggle of love, he who possesses more love, is defeated. The son says to the mother, "I won't come to your lap." But the mother insists, "Come, Come, O my dear child!" This affection in the mother has really emanated from God. God also is in the need of the devotee. The world is not so much in need of a devotee as God is. The child is not so much in need of the mother as the mother is. The child, while suckling, bites her breast with teeth, but she does not become angry. If she becomes angry, can the child live alive? The mother showers her mercy upon the child. Similarly, God is our Mother for the infantile births. He cannot neglect the devotee. He considers the devotee as His crest-jewel—"मैं तो हूँ भगतनको दास, भगत मेरे मुकुटमणि।"—"māim to hū bhagatanako dāsa, bhagata mere mukuṭamaṇi"—"I am only the servant of the devotee and the devotee is my crest-jewel!"

The Lord ever remains ready to provide gain and security to his devotees. As the child can't part company with the mother and the mother can't part company with the child, so can the devotee not part company with God and God can't part company with the devotee.



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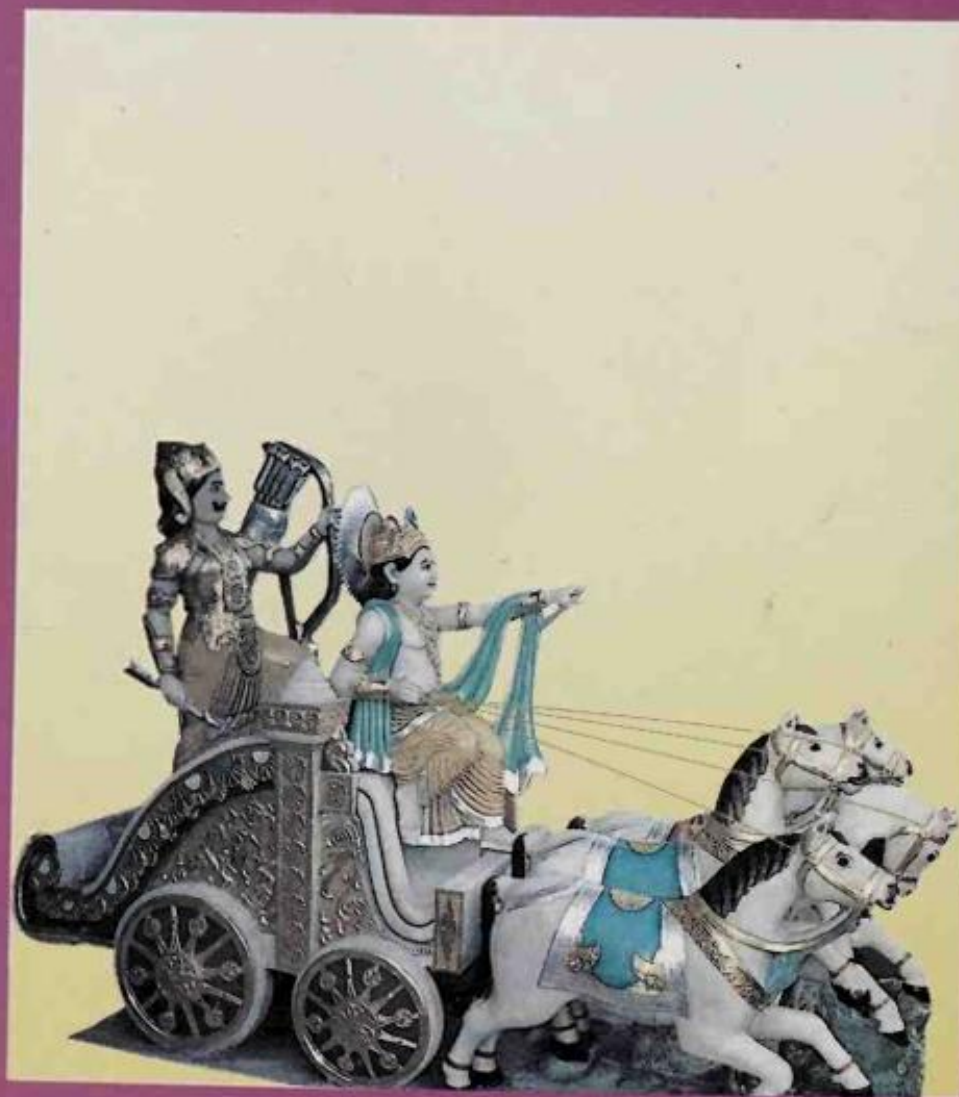
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